Names of Jesus

Walter Krumwiede

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NAMES OF JESUS

A Practical and Devotional Study of Some of the Names of Jesus

By

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TO

THE SACRED MEMORY

OF

MY SAINTED PARENTS

WHOSE MANY AND LOVING SACRIFICES

LAID THE BASIS

OF

MY MINISTRY

THIS LITTLE STUDY

IS

AFFECTIONATELY DEDICATED

691

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Take the Name of Jesus with you,
  Child of sorrow and of woe;
It will joy and comfort give you,
  Take it, then, where'er you go.

Precious Name, O how sweet!
  Hope of earth and joy of Heav'n;
Precious Name, O how sweet!
  Hope of earth and joy of Heav'n.

—Mrs. Lydia Baxter in Methodist Hymnal.

FOREWORD

An ancient bard once wrote, "What's in a name?" Quite true in one respect, for "a rose by any other name would smell as sweet." Yet it is equally true that men do not call a rose by any other name, for names do have a vital significance. A name is often an index or key to the real nature of the thing so designated. Out of this fact grow many of the proverbs and wise sayings of peoples and nations. In fact, the very family names we bear often indicate some occupation, trade, habit, characteristic or office for which one of our ancestors was particularly noted. For example—the family name *Plantagenet* is but an English corruption of the French, —*plante de genet*—and is based on the custom of the head of that house, who wore in his cap or visor a broom sprig or bit of the plante de genet.

What is true of ordinary or human names is particularly true of the names given in Scripture to Jesus of Nazareth. Every name thus given Him is indicative of and reveals or explains some phase of His person, His nature, or His office. A wonderfully rich picture of Jesus can be painted from a study of these Scripture names, and the purpose of this little work is so to develop, in a non-technical and devotional way, some of the names given to Jesus in the Bible, that a deeper appreciation may be had of Jesus and the reader's own personal faith in and affection for Him increased and enriched.

No attempt has been made at any classification of these

Scripture names of Jesus. For convenience in finding they are arranged in alphabetical order. While the Old Testament names have not been overlooked, special stress is given to the New Testament names of Jesus as containing the fullest revelation of the Master of men. Where the same or similar titles or names are given to Jesus but one passage, that deemed the key passage, is quoted in full, while all other references are given in parenthesis either directly after the main passage or at the end of that particular study.

The text used in all quotations is that of "The 1911 Bible," published by the Oxford University Press.

Join all the glorious names
  Of wisdom, love and power,
That ever mortal knew,
  That angels ever bore;
All are too mean to speak His worth,
Too mean to set my Saviour forth.
—*Isaac Watts.*

THE AUTHOR.

Rochester, N. Y.,
Advent, 1926.

NAMES OF JESUS

God also hath highly exalted him, and given him that name which is above every name; that at the name of Jesus every knee should bow, of beings in heaven, and on earth, and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2:9-11.

ADAM (I Cor. 15:45)

And so it was written, The first man Adam became a living soul; the last Adam is a life-giving spirit.

In this verse, under the directing influence of the Holy Spirit of God, Paul links Jesus with all humanity by applying to Him the very name of our first parent, Adam.

This linking up of Jesus with our humanity recalls to us the passage in *John* (1:14),

> And the Word became flesh, and dwelt among us, . . . full of grace and truth,

and that of Paul in *Galatians* (4:4),

> But when the fulness of the time was come, God sent forth his Son, born of a woman, born under the law.

Our Jesus is not simply the One who is higher than the heavens, separate from all His creation. He is truly God with us, in the reality of a true, human nature. His life is, therefore, closely linked up with ours in a most

intimate way. Being found in the fashion of true manhood, His activity on earth is not a mere symbol or idealized picture of God,—no, His ministry on earth is a throbbing, living reality, giving to all human life and service a deeper meaning and a richer worth as such human life and service are touched, purified, and filled with all the fulness of the Christ.

Nothing in life, be it ever so insignificant or humble, as men use these terms, can be said to live without the ennobling influence of Jesus; for every phase of life, from the cradle to the grave, has been restored to its real significance through the Incarnation. Every little hope, every half-formed plan or purpose, every small joy, sorrow or suffering, is freighted with eternal and divine meaning, for Jesus is Adam, the great and abiding value-giver to all human life and service.

(See also Isaiah 53:3; John 19:5; I Tim. 2:5; Mark 6:3. Also, the many passages listed under—"*Humanity of Jesus,*" in "The Cross-Reference Bible," p. 1892.)

ADVOCATE (I John 2:1)

And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

An Advocate, from the Greek *para, along side of,* and *kaleo, to call.* Hence Jesus is the One who is called to our side or presence as our aid or helper.

As our advocate or paraclete, Jesus performs a double office,—(1) He intercedes for us, as the writer of the epistle to the Hebrews points out (7:25),

> He ever liveth to make intercession for them,—

and, (2) He comforts or consoles us, which He does through the indwelling presence of His Spirit, even as He gave us assurance in that precious promise (John 14:16-18),

> And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth . . . for he dwelleth in you, and shall be in you. I will not leave you comfortless: I will come to you.

As Satan is the great accuser and adversary of believers (Rev. 12:10; Job 1 and 2), so Jesus the Christ is the great defender and helper of all. Before the bar of heavenly justice, because of our sinfulness and rebellion, Satan may well perform his office as the prosecuting attorney of hell. Were we left without a defending

counsel, how pitiful would be our case. But our Advocate is none other than God Himself in the person of His Son. This then is our plea,—not our own words of defence, but the unutterable groanings of the Spirit of Christ.

And as He thus pleads for us and seeks the mercy of God, justice is rendered us, not according to the letter of the law, but according to the grace of God's eternally active lovingkindness and tender mercy as the Spirit covers our sinfulness with the ransom of Calvary's cleansing blood.

Doubly precious to us become, then, the words of the evangelical prophet (Isaiah 40:1, 2),

> Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned.

Our sins forgiven, the handwriting of the ordinance against us is blotted out, we are not left to forge our way alone, only to run into more sin. No, the Spirit of Christ goes with us from the hall of justice to guide us into all truth, that sin's dominion may eventually be broken, and strength given so that in hours of trial and temptation we may pass through waters of strife, which shall not overflow nor come nigh us to drown all hope, joy, and peace, for He said (Matt. 11:28),

> Come unto me, all ye that labour and are heavy laden, and I will give you rest.

ALPHA and OMEGA (Rev. 21:6)

I am the Alpha and the Omega, the beginning and the end.

How frequently do we initiate great plans; but how seldom do we carry them out to their full fruition! How often do we labor, long and conscientiously, only to find that our labors have been in vain! The reason is not hard to discover—we do not write the story of our life, from beginning to end, with *all* the letters of Jesus' alphabet. Only too often we seek to save time, energy, and expense by simplifying the spelling of our life's endeavors. Where God expects us to write *through,* we write *thru;* when He dictates to us, *although,* we write down *altho.* There is no "simplified spelling" for God's way of life. Every letter from A to Z, every jot and every tittle, must be employed if our life's labors are not to be lost, discarded in the great Judgment Day.

Again this thought comes to us—Since Jesus is the Alpha and the Omega, the beginning and the end, He is the One on whom we may rely completely. His power is not simply one of initiation. It is also one which completes. Has He not said,

> I am the Alpha and the Omega, . . who is, and who was, and is to come, the Almighty. Rev. 1:8.

> All authority is given unto me in heaven and on earth. Matt. 28:18.

> And, lo, I am with you alway, even unto the consummation of the age. (Marg.) Matt. 28:20.

Well, then, could Paul exclaim

> Faithful is he that calleth you, who will also do it. I Thess. 5:24.

and

> I can do all things in him who strengtheth me. (Marg., empowereth me.) Phil. 4:13.

(See also Isaiah 55:4; Heb. 12:2, 10; Rev. 22:13.)

AMEN (Rev. 3:14)

And unto the angel in the church of Laodicea write: These things saith the Amen, the faithful and true witness.

How often did these words—"Amen, Amen"—"Verily, verily"—fall from our Saviour's lips, and what precious promises and weighty judgments often followed them!

> Verily (Amen) I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in that day of judgment, than for that city. Matt. 10:15.
>
> Verily (Amen) I say unto you, He shall in no wise lose his reward. Matt. 10:42.
>
> Verily (Amen) I say unto you, Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven. Matt. 18:3.
>
> Verily (Amen) I say unto you, He rejoiceth more over that sheep, than over the ninety and nine that went not astray. Matt. 18:13.
>
> Verily (Amen) I say unto you, That ye who have followed me, in the re-

> generation when the Son of man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel. Matt. 19:28.
>
> Verily (Amen) I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come everlasting life. Luke 18:29, 30.

Away back, almost in the dawn-hour of the new hope, Isaiah wrote (65:16),

> He who blesseth himself in the earth
> shall bless himself in the true God.

The marginal translation reads,—"in the God of the Amen." Yes, we do find our blessings in the God of the Amen, Jesus the Christ, the God of verity and of faithfulness in the fullest sense of both these terms. He who is our Christ is not a deceiver, a second Barkokba, a false "son of the star," flashing like a meteor across the sky only to lose his power and die out to remain cold and lifeless forever. When Jesus speaks, His words are abiding and enduring truths. When He acts, His actions are eternal and ever-active. Jesus' statement, then, was no idle boast when He said,

> Heaven and earth shall pass away, but my words shall not pass away. Matt. 24:35.

and again,

> The words that I speak unto you, they are spirit, and they are life. John 6:63.

Since Jesus is the very embodiment of truth and faithfulness, how true and faithful is the characterization of Him as "the faithful and true witness." Because He is such, the statement of the writer of *Hebrews* comes home with striking force (1:12),—

> God, who in many parts and in many ways spake in time past unto the fathers by the prophets, hath in these last days spoken unto us in his Son.

Jesus' own assertion becomes even more sweeping in the light of the Amen. (John 14:24),

> The word which ye hear is not mine, but the Father's who hath sent me.

While the Father's own admonition is (Matt. 17:5),

> Hear ye him.

What then the amen, the faithful and true witness, speaks, that let us hear and heed.

> Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. John 6:68.

(For a complete index of Jesus' use of *"Amen,"* see any good concordance under *"Verily."* It is interesting, and not without vital significance, that Matthew, who emphasizes the sovereignty of Jesus, puts "amen" into the mouth of the Master some thirty times, while John, who emphasizes the divinity of Jesus, puts it in His mouth about fifty times. Luke, who paints the Perfect Man, uses "amen" only seven times in connection with Jesus' sayings, and Mark, who depicts the Servant of Jehovah, uses it only thirteen times.)

ANOINTED (Acts 4:26)

The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his anointed.

When John the Baptist proclaimed the nearness of the Kingdom of God, the Jewish authorities sent a delegation to him questioning his authority to make such an announcement and demanding his credentials.

When Jesus appeared above the horizon and went up and down the land preaching and performing miracles, He was met with a like questioning and challenge. After the cleansing of the temple this challenge took definite form (Mark 11:27, 28),

> As he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, and say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

Had the priests, scribes, and elders been really sincere in their questioning, had their motive really been to find such an authority on which they could have based a faith in and service for Jesus, they could have found an answer quite readily, as Andrew seems to have done. When he had found Simon Peter his words were (John 1:41),

> We have found the Messias.

All the Jews needed was to search the Scriptures of

the day, for in Isaiah (61:1-3) is prophesied the source from which Jesus was to draw His authority,

> The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort them that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

We know how Jesus quite clearly and definitely applied this prophecy to Himself in the synagogue (Luke 4:16-21). The wrath He invoked that day was not because they felt His claim to be without foundation in fact, but because He openly rebuked their hardheartedness. His expounding of this prophecy, as it related to Himself, was characterized as "gracious words." His application to the Jews of the inevitable results of this prophecy as fulfilled in Himself gave rise to a storm of wrath. (Luke 4:28, 29),

> And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out

> of the city, and led him unto the brow of the hill whereon the city was built, that they might cast him headlong.

Jesus found for Himself, and always held out to others, the source and seat of all His authority in the fact that He was the Anointed of God. As among the ancient people of God, every prophet, priest, and king based the authority and power of the respective office on the rite of anointment, so Jesus, the culmination and the embodiment of all three of these Old Testament offices, as the Supreme Prophet, Priest, and King of the New Covenant, anointed by the Spirit of the living God at the time of His baptism (Matt. 3:16), had the true and divine basis for His word and work. He did not assume or exercise His ministry without the seal of God's commission. When He speaks, therefore, He utters official pronouncements; and when we read of His miracles, we know they are not empty symbols, but evidences of His divine authority and basis. And so Jesus definitely stated,—

> I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. John 5:36.

> If I do not the works of my Father, believe me not. But if I do, though ye believe me not, believe the works: that ye may know, and believe, that the Father is in me, and I in him. John 10:37, 38.

Believe me for the very works' sake.
John 14:11.

(The word *"Anointed"* is identical in meaning with the Hebrew *"Messiah"* and the Greek *"Christ."* For a list of the passages designating Jesus as the *"Messiah"* or the *"Christ,"* see "The Cross-Reference Bible," pp. 1893, 94.)

AUTHOR and FINISHER (Heb. 12:2)

Looking unto Jesus the author and finisher of faith.

This manner of speaking of Jesus recalls to us that faith is not of human origin or power, neither with respect to its beginning nor to its completion. From beginning to end faith is wrapped up in the might and the mystery of the Incarnation.

> As many as received him, to them gave he power to become the children of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 1:12, 13.

Since we are by nature the children of wrath, born of corruptible seed, and, therefore, bearing in us the taint and power of corruption, how could we pass from death unto life except by the power of Life Himself? Flesh and blood cannot inherit the Kingdom. Said Jesus to Nicodemus (John 3:3),

> Except a man be born again (Marg. from above), he cannot see the kingdom of God.

Ah! but "How can a man be born when he is old?" How often we sigh and through our ears run the poet's words,

> "Backward, turn backward, O time in thy flight,

Make me a child again just for
tonight."

"A child again"! Yes, but can one who is old "enter a second time into his mother's womb, and be born?" No. Nature's forces and time's dominion are inexorable, and once initiated in what we call life, they rush us on to old age and to death. As one has well said, "Birth is but the first step toward the grave."

But there are supernatural forces at work in the life of every true believer in Jesus, forces resident in the Christ of God, and projected from and by Him into us through Word and Sacraments; forces which, because they find their initiation in Him, and are constantly projected by Him, are eternal in their energy, continually fresh in their power, as long as we keep within the sphere of His influence. Unlike natural forces, the energy of Christ cannot decay; unlike earthly time, the time of Christ cannot cease. He is the same yesterday, today, and forever; unchanging, unchangeable. Thus His power becomes wonderfully comforting to us in that He is not simply the Author, but also the Finisher, or even better, as the margin reads, "Perfecter" of our faith. Thus we should each cry out with Peter (Mark 9:24),

Lord, I believe; help thou mine
unbelief.

Swift to its close ebbs out life's little
day;
Earth's joys grow dim, its glories pass
away;
Change and decay in all around I see;

O Thou Who changest not, abide with
me.
I need Thy presence every passing
hour;
What but Thy grace can foil the
tempter's power?
Who like Thyself my guide and stay
can be?
Through cloud and sunshine, O abide
with me.

BELOVED (Eph. 1:6)

He hath made us accepted in the beloved.

What a beautiful title to give to any one—Beloved! How it breathes forth the very spirit of affection and love. How clearly it reveals life and character. What an intimate touch of friendliness and good cheer it lends.

Beloved! Jesus was God's beloved because His life was the embodiment of everything that love includes. For example, there is His simple and ready obedience to the Father's will; not mere quiescent submission, but true obedience. And the difference is important. Submission may have in it none of the spirit of real obedience. It may be the result of fear, the product of superior force or authority, the passive acceptance of the inevitable. Not so with the obedience of Jesus—here was the spirit of exalted service, the willing acceptance of a heart-breaking task, the cheerful activity of His life along the entire Via Dolorosa of His earthly ministry from Bethlehem's manger to Calvary's cross.

> I delight to do thy will, O my God:
> yea, thy law is within my heart.
> Psalm 42:8.

In prophecy and in fulfillment these words are truly indicative of the life of Jesus. They reveal the vast difference, the great gulf, between submission and obedience, and show why the Master, living as He did the very spirit of these words, was the Beloved of God.

But Jesus is also the Beloved of all sincere men. Why? Because of His supreme life and unselfish heroism. With nothing to face but Calvary's cross-crowned hill, and all that that hill represented to Him,—the rejection by His own people, the very abyss of agony, the ignomy of execution, the enshrouding veil of death,—with all and only this to face, He could still go up and down the land among men, forgetful of Himself, cheerful, helpful, unselfish, dropping kindly words where needed, encouraging despondent souls, raising the fallen, healing the sick, giving back life's power to the dead. And all the time His own soul was bearing the gradually crushing burden, which finally broke His great heart of love! No wonder Jesus still is, after twenty centuries, the supreme pattern of all that is good, noble, and loving, the Beloved, in Whom we have been made acceptable unto God.

BRANCH (Isaiah 11:1)

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.

Have you ever seen a branch grow, let alone bear blossoms and fruit, when separated or cut off from the parent tree? Neither can we separate Jesus, the Branch, from God, the Divine Tree. If Jesus is not the Incarnate Son of God, the Incarnate God, He becomes the greatest enigma of history, for then we see the world's most colossal liar and fraud, speaking words which change the destiny of nations, reshape the lives of men, and become the accepted basis of the world's highest ethical code.

Whence comes this marvelous transforming power of Jesus if His nature is not identical with that of God, as the branch is identical in essential nature with the parent tree, and yet is different enough to be recognized as possessing an individuality of its own, which causes it to be called "a branch." Men call Jesus by many rich and beautiful names, yet when these names are carefully analyzed they all bear the earmarks of a studied evasion of the one and essential title, that given to Jesus by Thomas (John 20:28),

My Lord and my God.

Nor is the reason hard to find—knowing not God, being ignorant of the facts and laws of divine forestry, they are ignorant of the Christ. Creating a god out of their own imaginations, by human intellect and human

endeavor, the branch of that god must, by the inevitable laws of generation, partake of the nature of the manufactured, parent diety, and Jesus is no longer God, but man. Their god false, their Jesus becomes a mere imitation of reality, a sham, a shadow, the fleeting mist of human, miasmatic minds.

Jesus Himself, as well as the ancient prophet of God, speaks in no uncertain terms,

> I and my Father are one. John 10:30.
>
> Have I been so long with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? John 14:9.
>
> Holy Father, ... that they may be one, as we are. John 17:11.

And because these words are true, we can trace our way back through Jesus to God. Not only does the nature of the parent tree determine the nature of the child branch, but the nature of the child branch is an index of the parent tree from which it originally came. If I find a branch of a tree, if I have the knowledge necessary to recognize what kind of wood it contains, if I can read its inherent nature by certain natural signs,—bark, texture of the wood, leaves, fruit, etc.,—I can at once tell from what kind of a tree it came, even though the branch be widely separated from the parent tree. So God can be found through really knowing Jesus. Philip sensed this fundamental spiritual truth when he said, "Lord, show us the Father, and it sufficeth us." (John 14:8.) Philip had

a vague realization that somehow or other Jesus on earth and the Father in heaven were intimately related. He was on the right track, reaching out under the impelling power of a half-sensed truth. Jesus in His reply forever stripped the veil as He said, "He that hath seen me hath seen the Father." (John 14:9). And because this is true, it is equally true what Jesus claims when He says (John 14:6),

> I am the way, the truth, and the life: no man cometh unto the Father, but by me.

True it is that really to know God is also to know Jesus, the branch; equally true is it that to know Jesus the Branch is to know God the Father. These are the two great parallel laws of the spiritual life, meeting in the infinity and eternity of the divine truth.

(For Jesus the *"Branch,"* see also Jer. 23:5; Zech. 3:8; 6:12.)

BREAD OF LIFE (John 6:35)

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger.

All mankind, everywhere, is seeking "the bread of life," as men understand these words in the light of human needs. To all mankind, the primary and most pressing need is the physical, the body with its life and all that bodily life demands. Nor are men to be harshly criticized for such a seemingly narrow interpretation of what is really included in "the bread of life." While it is ever true that life is "more than meat, and the body than raiment," it is equally true that no soul can live, let alone serve God, except through the medium of what we call the body, the soul's enclosing instrument for practical service for the Kingdom of God.

Since our highest duty is to serve God in the extension of this Kingdom, it is, then, no mere coincidence, but a really direct and purposeful object which Jesus had in mind when He said, "I am the bread of life: he that cometh to me shall never hunger." Leading us as it does to an over-anxious consideration of and labor for the body and its seemingly most important needs, the littleness of our faith often closes to us the very way to the fullest and truest satisfaction of every human need. This is true even on the lower levels of perishing human bread. Well and rightly, as all true living substantiates, did the sweet singer of Israel say (Psalm 37:25),

> I have been young, and now am old; yet have I never seen the righteous forsaken, nor his seed begging bread.

But while it is true that God has never refused to give food for the body to those who are His children, we must not forget the thing most essential on which this earthly care is to be builded,—

> Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matt. 6:33.

This is Jesus' statement of the truest philosophy of life. It recognizes the legitimacy of the claim of human needs upon the bounties of God, but it also recognizes that every bounty has its price. It may be true that "The world owes every man a living." But it is equally true that man must pay the price of labor for his living.

What is our philosophy of life? and how are we permitting it to shape our approach to God? Will Jesus some day lay the charge against us, which He laid against the people of His own day (John 6:26),

> Verily, verily, I say unto you, Ye seek me
>
> . . . . . because ye did eat of the loaves and were filled.

In Paul's epistle to the Philippians (3:18, 19), there is a most scathing characterization of those who have this "give-me-bread philosophy of life,"

> For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the

> cross of Christ; whose end is destruction, whose god is their belly, and whose glory is their shame, who mind earthly things.

On the other hand, those who come to Jesus as the Way, the Truth, and the Life, who hunger and thirst after righteousness, they will find Him the true and abiding "bread of life," which not merely sustains in this world, but above and before everything else satisfies the soul's need for that food which endureth unto eternal life. He is "the true bread from heaven" giving true "life unto the world."

> I am the living bread that came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. John 6:51.

O Soul Immortal! for which Jesus died,

> Labour not for the food which perisheth, but for that food which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. John 6:27.

> Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and with-

> out price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Isaiah 55: 1, 2.

(In connection with this meditation read, carefully and prayerfully, the entire sixth chapter of John and also Matthew 6: 24-34.)

CARPENTER (Mark 6:3)

Is not this the carpenter?

We cannot imagine Jesus of Nazareth trying to live His life as a true man without His working for a living. The only life which really counts in this world is the life that labors. God began the world by labor. He gave to our first parents the blessed command, "Dress the garden and keep it." (Gen. 2:15.) And Jesus said, "My Father worketh hitherto, and I work. I must work the works of him that sent me." (John 5:17; 9:4.)

Indeed, work was the keynote of Jesus' life melody,—

> Knew ye not that I must be about my Father's business. Luke 2:49.

Careful as He was of doing His real Father's work, how can we picture Jesus as being any less dutiful with respect to His foster father when Joseph was the one who so carefully guarded and cared for Him in His childhood days?

The Carpenter! Since Jesus' day all honest toil bears the ennobling touch of His own sweat. No more dare men look with scorn on those whose lives are filled with toil and who gain their livelihood by honest labor. Every day a bent old man sweeps the street before my home and before the church in which my people worship. Carefully and painstakingly he gathers up every bit of refuse. Who will presume to say that in the sight of the Father that humble task, well done as it is, is not blessed by God! Was not His only Son a simple carpenter?

The Carpenter! Does not this name also remind us that Jesus was to carry the full curse of God? Recall the Edenic pronouncement (Gen. 3:19),

> In the sweat of thy face shalt thou eat
> bread, till thou return unto the ground.

How could Jesus have borne my curse, borne it fully and to the letter of the condemnation, if He had not earned His daily bread by the sweat of His holy brow? No, my labors are not in vain in the Lord, Who sanctifies every step of my life, even its toils.

COUNSELLOR (Isaiah 9:6)

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called . . . . Counsellor.

Human experience is limited. Human knowledge is circumscribed. In things spiritual how true it is that only too often "we see through a glass darkly." Out of these human limitations of knowledge and experience, especially in the spiritual realm, grow our human shortcomings and our spiritual weaknesses. When we would do good, truly, evil is present with us, and we experience that warfare of the flesh against the spirit which Paul so vividly describes in his epistle to the *Romans* (7:14-25). As we grow older, and our experiences of life widen and deepen, this schism between flesh and spirit grows greater, until at last the earnest, purposeful soul cries out,

> O wretched man that I am! who shall deliver me out of this body of death? Rom. 7:24.

Through the tender mercies of our heavenly Father we are not left to cry alone or in vain; to struggle on helplessly while we are being rent asunder by this internal conflict. Aid is always at hand, ready for us in the wisdom of Jesus, the wonderful Counsellor of God's children. "Who shall deliver me?" is the cry of fear. The reply of faith is (Rom. 7:25),

> I thank God through Jesus Christ, our Lord.

Jesus our Counsellor is rich in spiritual wisdom. Out of the depths of this wisdom He draws not only "wonderful, unfathomably deep purposes, into which 'the angels desire to look' (I Peter 1:12)"[1] but because He is able to form these "wonderful, unfathomably deep purposes," He is able to counsel us and give us the help and strength which come only from such true and unlimited wisdom. Wisdom is truth. Truth is liberty, and "Liberty is the right to do the right thing, at the right time, in the right way."[2] The promise of Jesus is (John 16:13),

> When he, the spirit of truth, is come,
> he will guide you into all truth.

Of this truth He said at an earlier period in His ministry (John 8:32),

> The truth shall make you free.

What the content of this liberating truth is, is given us by Jesus in these words (John 16:13, 14),

> He shall not speak from himself; but whatsoever he shall hear, that shall he speak: . . . . He shall glorify me: for he shall receive of mine, and shall show it unto you.

"Mine . . . . unto you." ". . . the unfathomably deep purposes" of life, revealed to us by the Spirit of Christ, give to us the aid and wisdom of our great Counsellor. Out of this revelation of the things of Christ, flow the abiding influences of life, and as we shape our life and

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[1] Nagelsbach, *"The Prophecy of Isaiah."*

[2] A definition once given by Dr. F. A. Kahler of Buffalo, N. Y.

build our way in harmony with this revelation we go on and up from strength to strength and from power to power. In the words of the poet, the heart of every true follower of the Counsellor may say,

> Build thee more stately mansions, O my soul,
> As the swift seasons roll!
> Leave thy low-vaulted past!
> Let each new temple, nobler than the last,
> Shut thee from heaven with a dome more vast,
> Till thou at length art free,
> Leaving thine outgrown shell by life's unresting sea![3]

[3] *"The Chambered Nautilus,"* Oliver Wendell Holmes

DELIVERER (Romans 11:26)

And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.

In this passage there are three words which stand out above all others,—SAVED, DELIVERER, UNGODLINESS. These three words give us the clew to the understanding of one of Jesus' primary activities. The word translated *saved* comes from the Greek *sozo,* meaning *to make or keep sound or safe. Ungodliness* is the English form of the Greek *asebeia,* which has a double significance, *"irreverence* towards God, *ungodliness,* in heart or deed."[1] The word *deliverer* is also from the Greek and means *"a rescuer."*

Let us now try to form a definition of Jesus from this little, preliminary word study. May we not say that Jesus is the One Who rescues us from irreverence towards God and ungodliness in heart and life, (1) by making us spiritually sound; and (2) by keeping us safe in this spiritually healthful condition? What a wonderfully active and marvelously powerful Jesus such a definition pictures to us! There is found in His life and character none of the empty meanderings of the idle dreamer. His is a life filled with purpose and a character noble and glorious in its power to rebuild the waste places so cruelly devastated by the sin-sickness of the soul.

[1] Robinson, *"Lex. of N. T."*

And how does He rebuild? He makes sound. No soul is really saved which is merely "reformed." Reformation is not salvation. Reformation is simply the inhibition of evil tendencies. And this inhibition is but temporary, lasting only until the evil tendency has again developed enough energy to overcome the inhibiting power. Salvation means making sound, healthy, whole. To be rescued by Jesus the Deliverer means to be filled with the power of spiritual healing and health. True, this power is not given in its fulness at once, but as we live the Christian life in and by Christ, every day sees some wound healed, some source of sickness eradicated, some weakness overcome. And when we stand before the throne, we shall stand there wholly sound in body, mind, and spirit.

Is it not also a deeply comforting thought to us, one which should spur us on to greater faith in and loyalty to Jesus, that with the healing process goes the keeping process? Our Jesus does not forsake us during the entire period of our spiritual convalescence. Right at our side every moment, He guards us from the forces which threaten to cause a relapse, that the processes of healing may not be checked and that which has been given to us of spiritual soundness may be fully preserved. When we "backslide" or fail to make progress in spiritual soundness it is because we have refused to receive the ministrations of the great Physician of the soul and because we drive Him away from us.

The secret of all spiritual healing for time and eternity lies in the abiding presence of Jesus the Deliverer. Soul of mine! is your Jesus the One in Whom you live, and move, and have your being?

There is a fountain filled with blood
  Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
  Lose all their guilty stains.

Dear dying Lamb, Thy precious Blood
  Shall never lose its power,
Till all the ransomed Church of God
  Be saved, to sin no more.

ENSIGN (Isaiah 11:10)

And in that day there shall be a root of Jesse, that shall stand for an ensign of the peoples; to it shall the nations seek: and his rest shall be glorious.

Because of the evil in the heart, life is widely spread warfare. This warfare calls for loyalty, unity, and heroism on the part of God's forces of righteousness. From the study of secular history, we know the great rallying power of a flag. Armies have been routed, causes lost, and nations threatened with destruction because somewhere on the battle-front a standard went down into the dust. That this may not happen the flag is placed in the care of a guard of honor. How proud they are that they have been chosen from among so many and entrusted with this sacred privilege not only of bearing, but also of guarding above all that precious ensign! To them life, liberty, love of home and kindred, all are to be sacrificed that the flag may keep on waving and be kept from capture by the enemy.

Men give much thought today to warfare. Many schemes are being devised to check the brutalities of conflict and to destroy for ever that bloodthirsty beast, *war*. There is a feeling, almost universal in its reach, which senses that a common cause, a unifying power, must be found before war and its cruelty can be destroyed. So men raise before the world their ensign, "The Parliament of Nations," and earnestly offer themselves as its guard of honor.

But how futile are their endeavors. As great souls plan for peace, souls great in lust, labor for strife. No parliament of nations can give to this strife-filled world that unique ensign round which all shall rally and whose benign influence shall bring the power of peace. Centuries before the coming of Jesus, Isaiah gave to mankind the plan of permanent peace—"an ensign of the peoples" in the Person of the promised Messiah. When the nations of the world gather about Jesus, when the Cross of Jesus truly goes before every individual citizen of the nations of the world, then, and not until then, will peace be found.

To us, bought with a price, has been given the inestimable honor and the unique privilege—to carry to all mankind Jesus, the Ensign of Peace. We cannot do this unless we guard the heritage of salvation and are willing to make every sacrifice for Him. Only too much of our faith in Jesus is a head knowledge about Him and a passive acceptance of His gifts. We have been "Saved to Serve." Jesus' last command was not to sit still and receive, but to go and give. And to the giving, going souls alone is the promise, "Lo, I am with you alway."

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar;—
Who follows in His train?

Who best can drink His cup of Woe,
Triumphant over pain,
Who patient bears His cross below
He follows in His train.

A noble army—men and boys,
The matron and the maid,

Around the Saviour's throne rejoice
In robes of light arrayed.

They climbed the steep ascent of heaven
Through peril, toil, and pain!
O God! to us may grace be given
To follow in their train!

FOUNDATION (Isaiah 28:16)

Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste.

In connection with this verse from Isaiah, let us recall the saying of Jesus recorded in Luke (6:47-49) and those words of Paul in I Corinthians (3:10),

> Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: He is like a man who built an house, and digged deep, and laid a foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man who without a foundation built an house upon the earth; against which the stream beat vehemently, and immediately it fell; and the ruin of that house was great.

> For other foundation can no man lay than that is laid, which is Jesus Christ.

We are all builders in this world. Tier upon tier we are raising the edifice men call *Destiny,* but God calls

Character. In the process of this character building, the more thoughtful souls are giving heed to the material with which they build. Kindly deeds, cheerful manners, courteous words,—these are some of the materials which enter into the house of character. But of what use is it to build a beautiful and ornate superstructure if there is no solid foundation below? Is not this outwardly beautiful superstructure, lacking proper foundation, in reality more dangerous than the tumble-down hovels along the lanes and highways of life? Every now and then we read of some building which has collapsed. An investigation is made to determine the cause of the catastrophe and the verdict is,—"Improper foundation"—"Inadequate foundation"—or some similar cause.

So it is with lives relying for eternal safety on outward reputation gained by a casual morality, rather than on the inward Christian character, which in turn is grounded upon the Rock of Ages, Jesus, the Sure Foundation. These souls not only deceive themselves, but they are dangerous to others who trust them. Seeing only the outward sham, which they mistake for the inward reality, thinking the visible material of the superstructure of more importance than the hidden foundation, many gullible souls are trapped, only to die in the inevitable catastrophe, crushed by the deceitfulness of falsehood.

You and I are building character. This character we build will not only decide our own destiny, but it will seriously influence the lives of those about us in home, community, and place of business. We must not neglect the beauty of morality; but let us build this beauty on a pure, religious basis, on the soul-life linked up with Christ.

Righteousness lies not in deeds of the law: righteousness is hidden in the purity of the heart. The pure in heart are those who see God in Christ, and, who, on this vision, build their temples of worship and service. No other foundation is adequate.

FRIEND (Matthew 11:19)

A friend of publicans and sinners.

Someone has given this definition of a friend—"A friend is one who knows all about us and loves us just the same." If this be a true definition of the word "friend," what a remarkable revelation of Jesus is found in this word, applied to Him by His enemies in a spirit of scorn and derision!

Indeed, the original Greek of our text justifies, yes, demands, just such a definition of Jesus. The word translated *friend* is *philos,* meaning primarily *a lover.* Jesus is, then, Scripturally described as "a lover of publicans and sinners."

John once wrote (I John 4:10),

> Herein is love, not that we loved God,
> but that he loved us, and sent his Son
> to be the propitiation for our sins.

This is the compassionate spirit which dwelt in and radiated from Jesus. How could He save to the uttermost, unless He loved to the end? He had to have for us sinners more than a mere kindliness of heart. His had to be a deep, passionate embodiment of love that He might overcome the evil in men's hearts with the good in His own life and the richness of His propitiatory sacrifice.

And this love becomes all the more remarkable in view of Jesus' knowledge of men and of those who become the recipients of His love. "A friend is one who knows

all about us, . . ." In Matthew 12:25 these words are written,—

> And Jesus knew their thoughts.

Knew from *eido,* meaning primarily to know because one can see through. His knowledge was based on His ability to see through their thoughts and catch the hidden meaning behind them. In Luke 6:8 the word *knew* is found again with the same derivation and sense, while in John 2:24, 25 this record is found,—

> But Jesus did not trust himself to them, because he knew all men, and needed not that any should testify of man: for he knew what was in man.

Here two words are used for the English *knew*— (1) *ginoskein;* and (2) *eginoske,* both derived from the verb *ginosko,* a stronger word than that used in Matthew and Luke, one implying a complete or fully rounded knowledge, a knowledge based on a perfect comprehension of the subject involved.

Yes, Jesus knows men and their hearts, yet He loves them! How beautifully this is brought out in the Master's dealings with Peter. How well Jesus knew him and his every weakness. Yet He said to him,

> Simon, Simon, behold, Satan hath desired to have you, that he might sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou hast turned again, strengthen thy brethren. Luke 22:31, 32.

and later He said to Peter,

> Feed my lambs. Feed my sheep. John 21:15, 16.

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Jesus knows all about us, yet He loves us! Truly, this is THE Friend!

"Of publicans and sinners." *Publicans*, a publican in Jesus' time was one who paid "to the government a certain sum for the privilege of collecting the taxes and customs of a district."[1] He was "the object of bitter hatred and scorn to the Jews, and often coupled with the most depraved classes of society."[1] As a Jew, the publican was excommunicated and relegated to eternal judgment for selling his birthright to heathen, idolatrous Rome for a mess of golden pottage, his percentage of gain on the taxes, tolls, and customs collected by him from his brethren.

Sinners—from *hamartolos*, one not simply sinful, but "one *living in sin*, one essentially and actively wicked in nature and deed."[1]

Jesus—a Friend of publicans and sinners—"one who knows all about us and loves us just the same" even though we sell our spiritual birthright for worldly messes of pottage; even though we number ourselves, as did Paul, among the chief of sinners, yet He loves *us*, though hating the sin which drags us down. He loves us and gives Himself for us than which there is no greater love.

And then note one more shade of meaning to the term, *philos*, a lover-friend. It may mean also one who favors another or one who is loyal to another. How gracious is God to usward through His Son Jesus the Christ. And how lovingly He stands by us in spite of, yea, because of, every sin and every sinning. Were this not so, where would we sinners find salvation, comfort, and peace?

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[1] Robinson, *"Lex. of N. T."*

Because there is One, Who sticketh closer than any human friend, we can rise above our lower selves, to stand at last and in His Holy Presence, through His love, unashamed and unafraid.

Friend of sinners! Lord of Glory!
Lowly, Mighty!—Brother, King!—
Musing o'er thy wonderous story,
Grateful we thy praises sing:
Friend to help us, comfort, save us,
In whom power and pity blend—
Praise we must the grace which gave us
Jesus Christ, the sinners' Friend.

Friend who never fails nor grieves us,
Faithful, tender, constant, kind!—
Friend who at all times receives us,
Friend who came the lost to find:—
Sorrow soothing, joys enhancing,
Loving until life shall end—
Then conferring bliss entrancing,
Still in heaven, the sinners' Friend!

O to love and serve thee better!
From all evil set us free;
Break, Lord, every sinful fetter;
Be each thought conformed to thee:
Looking for thy bright appearing,
May our spirits upward tend;
Till, no longer doubting, fearing,
We behold the sinners' Friend![2]

[2] *Methodist Hymnal.*

HEAD (Matthew 21:42)

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes.

Among others, Webster gives three definitions for the word *head*, which are helpful to us in our study of this term as applied in Scripture to Jesus. (1) *Head* as a noun is defined as "chief; leader"; (2) as a verb transitive it means, "to go in front of"; (3) as a verb intransitive it signifies "to orginate; to have its source in."

Now, keeping these shades of meaning in mind, let us look up a few passages of Scripture relative to Jesus as *Head*,—

> But I would have you know, that the head of every man is Christ. I Cor. 11:3.
> Christ is the head of the Church. Eph. 5:23.

Combining the thought expressed in both the definitions and the Scripture quoted, we may say of Jesus,—"Jesus is the Head of every man and of the Church by the right of pre-eminence, leadership, and creative power." Is this statement too sweeping?

Pre-eminence:—Paul, writing of Jesus in *Colossians* (1:13-20), applies the following descriptive terms and phrases to Jesus,—

His dear Son,—(Marg., the Son of his love);
The image of the invisible God;
The firstborn of all creation;
All things were created . . . for him;
He is before all things;
By him all things hold together;
Who is the beginning;
The firstborn from the dead;
It pleased the Father that in him should all fulness dwell.

To what other person in history could such a catalog of designations be applied but to Jesus? To try to add any other comment to this list than that of Paul,—"That in all things He might have the pre-eminence,"—would be like carrying coals to Newcastle.

Leadership:—A certain historian once said that all history could be summed up in three sentences,—"He cometh. He hath come. He will come again." The *He* here referred to is none other than Jesus. He makes all history. Indeed, He is all history, for He is the abiding purpose in all history. Carlyle once said, "The history of a country is the history of its great men." Truly, the history of the universe is the history of the universe's greatest character, Jesus of Nazareth, the Christ of God. In nobility and loftiness of character, in depth and wideness of love, in the spirit of true humility, in the purposefulness of His earthly life, in the grandeur of His willing self-sacrifice for a great ideal,—His is the true leadership, which makes Him the abiding and eternal pattern of all men and of the Church.

Creative Power:—Jesus is the Creator of things temporal and things eternal.

A. Things Temporal:

> All things were made by him; and without him was not anything made that was made. John 1:3.
>
> The world was made by him. John 1:10.
>
> All things were created by him. Col. 1:16.
>
> God . . created all things by Jesus Christ. Eph. 3:9.

B. Things Eternal:

> We believe that through the grace of the Lord Jesus we shall be saved. Acts 15:11.
>
> Neither is there salvation in any other: for there is no other name under heaven given among men, wherein we must be saved. Acts 4:12.
>
> Justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth a propitiation. Rom. 3:24, 25.
>
> By the obedience of the one shall the many be constituted righteous. Rom. 5:19.

In view of such eternal truths, Paul thus describes the saved in Jesus (II Cor. 5:17),—

> Therefore if any one is in Christ, he is a new creature; old things have passed away; behold, all things have become new.

HIGH PRIEST (Heb. 3:1)

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of your confession, Christ Jesus.

Let us approach the high priestly office of Jesus along the avenue of the character of His Priesthood. We notice

(1) *His priestly office was so designated by God Himself,—*

Called of God a high priest. Heb. 5:10.

The word translated *called of* is from the Greek *prosagoreutheis, to address publically.* Jesus' high priestly office, then, is not something quietly assumed by Him under cover, as it were, but it was openly and officially acknowledged by God. It carries with it, therefore, the weight and authority of divine appointment and divine sanction.

(2) *His priestly office is permanent,—*

Jesus . . . . a high priest for ever. Heb. 6:20.

The enduring power and authority of His priestly office grow out of the likeness of His priesthood to that of "Melchizedek, king of Salem, priest of the Most High God" of whom the writer of Hebrews says (7:3), he is

Without father, without mother, without geneology, having neither beginning of days, nor end of life.

Then in 7:15-17 the writer draws this comparison,—

And this is yet far more evident, since

> after the similitude of Melchizedek there ariseth another priest, who is made, not according to the law of a carnal commandment, but according to the power of endless life. For he testifieth, Thou are a priest forever after the order of Melchizedek.

(3) *His priestly office is characterized by sinlessness,*—

> For such a high priest became us, holy harmless, undefiled, separate from sinners, and made higher than the heaven; who needeth not daily, as those high priests, to offer up sacrifice first for his own sins, and then for the people's; for this he did once for all, when he offered up himself. Heb. 7:26, 27.

(4) *His priestly office is compassionate,*—

> A merciful . . . . . high priest in things toward God, ... for in that he himself hath suffered being tempted, he is able to succor them that are tempted. Heb. 2:17, 18.
>
> For we have not an high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Heb. 4:15.

Jesus' priesthood, then, is one divinely designated and approved; unsullied by sin; filled with and breathing forth the spirit of compassion, a compassion based upon

an identity of life experience. How truly, therefore, ought we to be able to feel and to live the confidence expressed in Hebrews 4: 14 and 16,—

> Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our confession. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace for help in need.

(For a full list of the Scripture passages describing the Priesthood of Jesus, see any good concordance under *"High Priest"* or *"Priest."*)

IMAGE OF GOD (II Cor. 4:4)

Christ, who is the image of God.

There are two different words used in the New Testament Greek which are translated by the one English word "image." One of these is found in that passage just quoted, and in *Colossians* 1:15,

> Who is the image of the invisible God.

The other is found in Hebrews 1:3 and is rendered by the words "express image."

> The express image of his person. (A. V.)

The words are respectively *eikon* (II Cor. 4:4; Col. 1:15), and *charakter* (Heb. 1:3).

A word closely related to these is used to describe Jesus in Philippians 2:6,—

> Who, being in the form of God.

Form, being the English for *morphe.*

Now let us try to find the distinct meaning of each of these three words, *eikon, charakter* and *morphe. Eikon*: "an *image,* or *likeness.*" But, an image or likeness *"which is a copy* or *representation* of some original."[1] It is not, therefore, a fanciful drawing or a fictitious picture, but a facsimile.

Charakter: from *"charasso,* meaning *to engrave."* Hence, "an impressed image or form as made by a die in the manufacture of coins." A more accurate trans-

[1] Robinson, *"Lex. of N. T."*

lation would be, then, "the impressed image of His (God's) person," as if God had stamped Jesus with the die of His own likeness.[1] *Morphe*: *"form, shape."*[1] Certain comments on, or interpretations of these words are also in order. *Eikon*: "Christian antiquity has ever regarded the expression 'image of God' as denoting the eternal Son's perfect equality with the Father, in respect to his substance, nature, and eternity."[2] Spieker (in "The Lutheran Commentary") comments thus on the word,—"The very picture of the Father, manifested in the flesh, to whom men are to look if they would see the Father, as beholding Him who is invisible."

Charakter: "the express image or counterpart of God's essence or being....."[1] "It denotes, partly, the features, which in general are the means of recognition, and, partly, may indicate the stamp itself as bearing in itself the form to be impressed, and destined to make the impression."[3] "The expression of his being."[4]

Morphe: *"Being in the nature of God,* of the same nature with God;....."[1] "....existing in the form of God, i. e., being essentially God, ..."[5]

It is quite evident from these definitions and interpretations that one and all are laboring to express a divine truth, laboring under the limitations of human speech to convey to human understanding the hidden nature of "the mystery of God," Jesus the Christ. The one great and underlying thought is that Jesus bears in Him-

[1] Robinson, *"Lex. of N. T."*
[2] Ellicott, quoted by Boise in his *"Notes on the Epistles of Paul."*
[3] Moller, quoted by Wolf, in *"The Lutheran Commentary."*
[4] *The 1911 Bible* for Heb. 1:3.
[5] E. T. Horn in *"The Lutheran Commentary."*

self, in character, in nature, in very being, the indelible mark of a unique God-presence; that this God-presence is more than that of a perfect and godly life; that it gives every sign of the very nature and being of God Himself; that Jesus is "Very God of very God."

When, then, I see Jesus, I see God. When, then, Jesus speaks, God speaks to me. When, then, Jesus acts, God is acting for me. And when, then, Jesus died, God died for me!

IMMANUEL (Isaiah 7:14 and Matt. 1:23)

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel.

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name, Immanuel, which being interpreted is, God with us.

This precious title is found in the entire Scriptures only three times—twice in *Isaiah* (7:14; 8:8) and once in *Matthew* (1:23). One might almost say so precious is the thought the title *Immanuel* conveys that God feared to cheapen it by repetition, and, therefore, He wrote it but three times, even as He is the Triune God.

Immanuel, which being interpreted is, *God with us.* The great, practical thought is this—this title emphasizes not the immanence of God, God dwelling in us and in His creation, which thought so often leads to the errors of Pantheism; nor of the transcendence of God, His being above and beyond us and His creation, which thought, going to the extremes of Deism, has led many a soul to despair; but rather this title emphasizes that which it so clearly states, i. e., that in Jesus, God is *with* us. In us? Yes. Above us? Yes. But O! how comforting, above everything else He is *right with us,* by our side. As Luther said,

> He's by our side upon the plain,
> With His good gifts and Spirit.

There came a little Child to earth,
Long ago;
And the angels of God proclaimed His birth,
High and low.
Out in the night so calm and still,
Their song was heard;
For they knew that the Child of Bethlehem's hill
Was Christ the Lord.

In mortal weakness, want and pain,
He came to die,
That the children of earth might in glory reign
With Him on high.
And evermore in robes so fair
And undefiled,
Those ransomed children His praise declare
Who was a Child.[1]

[1] *Common Service Book,* No. 540.

JESUS (Luke 2:21)

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, who was so named of the angel before he was conceived in the womb.

This may be called "the human name of Christ" even as the poet writes,

> Jesus! Name of wonderous love!
> Human Name of God above.

It may also be called His *national name,* as *Christ* was His *official name.* As His national name it is akin to *Joshua,* having the same root and with a similar meaning, *Jesus,* meaning *Saviour,* and *Joshua, Jehovah saves.* Jesus, then, may be called the Joshua of His people.

As the Joshua of His people, Jesus is the One Who brings back to us news and knowledge of the land beyond the Jordan. He tells us of the dangers which are to beset us as we journey to the Promised Land above. He knows how stubbornly the enemies of the soul will contest every step of the way to Zion. But with this news of danger and warfare, He also brings practical and tangible evidences of the wealth which is waiting for us in the

> Land that is fairer than day,

and of the power to triumph over every obstacle and enemy through the grace which is in Him, our Jesus. And so He would encourage us to go on and to carry out life's purposes as God gives us to know and to do.

Then, as the Joshua of His people, Jesus is also the great Leader, guiding us into that Promised Land. Says Isaiah (55:4),

> Behold, I have given him for a . . . .
> leader and commander to the people.

A Leader: For the Hebrew, *"nagid, one who goes before."*[1]

A Commander: Also from Hebrew, *"tsavah, one who sets up, gives precepts."*[1] Jesus does not simply impart to us the knowledge of the conditions to be met with on the journey of life, nor does He simply give us a beautiful and encouraging picture of the blessings of glory. He personally leads us, guiding us by His precious precepts of heavenly, eternal truths, as He goes before us to mark out the way.

And how wonderfully this personal teaching and leading helps us to overcome. Time and again some spiritual Jericho looms up in our path, a bar to entry into some higher joy, some richer spiritual experience; if evaded, how often these spiritual Jerichos remain behind us, a constant menace, threatening our destruction by a rear attack. If we truly have Jesus as our Leader, and if we truly heed His precepts, these Jerichos are bound to fall and cease to be a threatening bar or an abiding menace. The trouble is this—Jesus' precepts and leadings seem sometimes too childish to us. How are fortified cities usually captured? Surely, only by dint of long siege and continuous attack of strongly armed forces. But Jesus says, "Walk around the city once each day for seven days. Let the symbol of My Presence be carried

[1] Young, *"Anal. Con.,"* XXth Amer. Edit.

before you as you encircle the city. On the seventh day's march about the city, make the circuit seven times, and at the given signal, blow your trumpet and sing songs of praise and the walls of the city will fall down."[2] No clash of arms, no noise of battle, no stench of shed blood. A silent march in faith's simple obedience, then, a great shout of praise, the voice of the joy of our salvation, and, lo! the barrier is gone, the danger destroyed.

> This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain. Zech. 4:6, 7.

> Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand. Some trust in chariots, and some in horses: but we will invoke the name of the Lord our God. They are brought down and fallen: but we are risen, and stand upright. Psalm 20:6-8.

Jesus, still lead on,
Till our rest be won;
And although the way be cheerless,
We will follow, calm and fearless;
Guide us by Thy hand
To our fatherland.

[2] See Joshua 6.

If the way be drear,
If the foe be near,
Let not faithless fears o'ertake us,
Let not faith and hope forsake us;
For through many a foe
To our home we go.

When we seek relief
From a long-felt grief,
When temptations come alluring,
Make us patient and enduring;
Show us that bright shore
Where we weep no more.

Jesus, still lead on,
Till our rest be won;
Heavenly Leader, still direct us,
Still support, console, protect us.
Till we safely stand
In our fatherland.[3]

[3] *Common Service Book,* No. 260.

JUDGE (Acts 10:42)

And he commanded us to preach unto the people, and to testify that it is he who hath been ordained of God to be the Judge of living and dead.

The Judge of living and dead. This manner of speaking of Jesus reveals to us what may be called the sterner or harsher aspects of Jesus' relationship to mankind. Most always we picture Him along the gentler, more attractive lines of His dealings with us. And rightly so, for primarily Jesus is our Friend, our Leader, our Saviour, not our Judge.

But, we must not permit ourselves to be led into a false security because of our more ready recognition of these kindlier elements in the ministry of Jesus. We may so distort these elements as to paint an entirely false picture of Jesus, and, led astray by this false picture, be induced by Satan's craft to conclude that after all God is so good, so long-suffering, so gracious, there will be no punishment for any soul no matter how terrible the sin or how vicious the rebellion against Him.

No, the very kindlinesses of Jesus will some day be the source of His severest judgments. As He once in tears looked down upon Jerusalem and pronounced its doom, so some day, even though it be with burning tears of blighted love, He will look down upon us from His judgment seat and pass sentence upon every soul, living and dead.

Great God, what do I see and hear!
The end of things created!
The Judge of mankind doth appear,
On clouds of glory seated.
The trumpet sounds; the graves restore
The dead which they contained before;
Prepare, my soul, to meet Him.

The dead in Christ shall first arise,
At the last trumpet's sounding,
Caught up to meet Him in the skies,
With joy their Lord surrounding;
No gloomy fear their souls dismay;
His presence sheds eternal day
On those prepared to meet Him.

But sinners, filled with guilty fears,
Behold His wrath prevailing.
For they shall rise, and find their tears
And sighs are unavailing;
The day of grace is past and gone;
Trembling they stand before the throne
All unprepared to meet Him.[1]

(For Jesus as "*Judge*" see The Cross-Reference Bible, page 1890, under "The Judge of the World."

[1] *Common Service Book,* No. 514.

KING (Matt. 21:5)

Tell ye the daughter of Sion, Behold, thy King cometh unto thee.

When we hear or read the title *King* there springs up in our mind a picture of one clad in purple and ermine, with a golden sceptre in his hand, a jeweled crown on his head, and seated on a throne raised on a dias, while about him stand many in attitudes suggesting submission. Then again we cannot think of a king without a kingdom over which he rules,—fair lands, mighty cities, many peoples—all these make up our mental picture of the true kingdom of a real king. We might think, then, that when Jesus is called *King* these outward marks of authority and dominion ought naturally to go with the picture called to mind. But when we try to dress Jesus in these symbols of temporal power we find that at once He begins to lose something of the charm and influence He possessed before we so robed Him.

But though we cannot clothe Jesus with such symbols of kingly authority and power without creating a sense of dissonance, does it follow that He is not a king? No,—even the most casual study of Jesus as found in Scripture, and as traced in secular history by His influence over individuals and even whole nations, will quickly convince us that He is a king, mightier than any earthly king ever aspired to be, and that His kingdom is greater than the wildest dream of any world conqueror, either a Cæsar or a Napoleon. When we see His transcendent

power, sweeping like a great flood over centuries of time, bringing literally millions of persons and myriads of peoples under its influence in obedience; when we see the homage given Him in every walk of life from common hut to kingly castle, from the byways of deepest ignorance to the highways of highest intellectual attainment and culture; when we see the sacrificial labors gladly given to carry His name to the four corners of the earth

> From Greenland's icy mountains,
> From India's coral strand,
> Where Afric's sunny fountains
> Roll down their golden sands,

to where

> the spicy breezes
> Blow soft o'er Ceylon's isle,

there rises in us a consciousness of authority and right of dominion, so majestic, so mighty in kingliness, we cannot but realize that to try to clothe Him with any other symbols of power is to paint the lily or perfume the rose. He is *the* King of kings, the Lord of lords; all the world so testifies. His is the true regal state growing out of His true regal nature—truly regal, because truly humble, meek, loving, pure, life-giving, liberty-ensuring. And all who come to His throne in repentance and faith may have the saving, healing, ennobling touch of the sceptre of His love.

> Crown Him with many crowns,
> The Lamb upon His throne;
> Hark! how the heavenly anthem drowns
> All music but its own!
> Awake, my soul, and sing

Of Him Who died for thee,
And hail Him as thy chosen King
Through all eternity.[1]

(For a full list of the Scripture passages exhibiting Jesus as *"King"* see Cross-Ref. Bible, pp. 1890, 91.)

[1] *Common Service Book,* No. 134.

LAMB OF GOD (John 1:29)

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

When I was a little lad, I used to sit on a Sunday morning in our family pew and wonder why in the middle of the center panel of the altar there was a golden circle, surrounding a lamb (carved in high relief) which held in its right foreleg a banner on which was a golden cross and crown. I could catch the meaning of the cross and of the crown; but,—*Why the lamb!*

Yes, *Why the Lamb!* How often many a soul has sought peace with God and failed to find it because, when the Spirit of God cried out, "Behold the Lamb of God, who taketh away the sin of the world," they would ask, "Why a lamb?" Israel could see the fitness of a majestic Messiah, a great national liberator, a mighty exalter of the people. But Israel turned away from the Man of Sorrows and "esteemed him stricken, smitten of God." (Isaiah 53:4.) Pilate said, "Ecco Homo!" Yea, *Behold the Man,* brow crowned with thorns, back running blood, bound hands bearing a reed from the marsh, and over all the supreme mockery of the royal robe; truly now

> He hath no form nor comliness; and when we shall see him, there is no beauty that we should desire him.
> Isaiah 53:2.

Ah! but this One is the Lamb of God, who taketh away the sin of the world. Can you not see

> He is brought as a lamb to the slaughter. Isaiah 53:7.

and that

> With his stripes we are healed. Isaiah 53:5.

Why the Lamb! and not a majestic Messiah? We ask this question only when we fail to realize the truth in the words spoken by Caiaphas to the council (John 11:49, 50),

> Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

John, led by the Spirit, adds these illuminating words to the remark of Caiaphas (11:51-53),

> And this spoke he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one all the children of God that were scattered abroad. Then from that day forth they took counsel together to put him to death.

Why the Lamb! Because the lamb is so easily slaughtered. It does not resist, it never cries out, but submits quietly to abuse and death. *Why the Lamb!* Because

> Without shedding of blood there is no remission. Heb. 9:22.

because

> We are sanctified through the offering of the body of Christ once for all. Heb. 10:10.

because

> By one offering he hath perfected for ever them that are sanctified. Heb. 10:14.

because

> By his own blood he entered in once into the holy place, having obtained an eternal redemption. Heb. 9:12.

Why the Lamb! Let us hear a solemn admonition from God (Heb. 10:28, 29),

> He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be though worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, a common thing, and hath insulted the Spirit of grace?

Why the Lamb!

> Dear dying Lamb, Thy precious Blood
> Shall never lose its power,
> Till all the ransomed Church of God
> Be saved, to sin no more.[1]

[1] *Common Service Book*, No. 77, v. 3.

LIFE (John 14:6)

I am . . . . . the Life.

While it it true that

> Change and decay in all around I see,

it is also true that in me I find a constant spirit of rebellion against this universal change and decay. There is that in every heart which testifies death is not natural, but unnatural, and that life is the one great aim of all human hope and endeavor.

In many ways, and along many paths, men seek the assurance of life. Some seek for it in scientific fields, in the law of the indestructibility of matter; some seek for it along philosophical avenues, in the metaphysics of personality; some seek for it in the ways of theology, in the universal hope of immortality found in all religions.

Comforting as such thoughts may be, as a matter of cold fact they soon lose their sustaining power and the soul's last estate is then worst than the first, for it feels itself not only helpless, but also deceived.

There is, however, one sure basis for the expectation of immortality, and that is the One of Whom it is written (John 1:4),

> In him was life; and the life was the light of men.

We find our Christian certainty of immortality in Christ, (1) because of His own resurrection; (2) because of the power He still exerts over those who are spiritually dead.

(1) *Because of His own resurrection.* Jesus made three pertinent statements concerning His relationship to our immortality,

> I am come that they might have life, and that they might have it more abundantly. John 10:10.
>
> Because I live, ye shall live also. John 14:19.
>
> I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. John 11:25, 26.

We feel that Jesus was justified in making such striking and far-reaching claims only because of one thing,—His own resurrection. Here we find both the chief cornerstone and the indispensable keystone of the edifice and arch of our personal belief in a personal immortality of both body and soul. The statement of Paul is the conclusion of every thinking soul,

> If Christ hath not been raised, your faith is vain; . . . . Then they also who have fallen asleep have perished. If in this life only we have hope in Christ, we are of all men most to be pitied. I Cor. 15:17-19.

But often the thought comes to us, "Is our faith built on a fable? Is the Resurrection an historical fact or only a theological myth?" It is not the purpose of this little word-study to degenerate into a "defense" of the Resurrection. But a word or two from thoughtful writers may not be amiss. In his work, "The Testimony of Christ

to Christianity" (p. 177), Bayne writes, "The testimony of Christ and the testimony of the disciples combine to certify the cardinal fact of the resurrection. That either of their testimonies could have been false was impossible; as witnessed by both, *the resurrection of Jesus Christ stands forth as the best attested fact in the history of the world.*" [1] Charles R. Morrison writes, ".....the vital fact of Christ's Resurrection, with all the grand consequences which necessarily follow it, is as susceptible of proof, from undoubted historical facts and solid arguments, as any other event in history.[2] After a careful examination of these "undoubted historical facts," Morrison's conclusion is, " . . . no historical event rests on a firmer basis." [3] Well, then, does Morrison say, "Christ's Resurrection is our Gibraltar." [4] And again, "United to him by faith, and changed into his image, our resurrection is assured by his, and because he lives we shall live also." [5]

2. *Because of the power He still exerts over those spiritually dead.* The testimony of all "Twice-Born Men," the evidence of lives lifted from the very abyss of sin, degradation, and ignorance, to the heights of purity, sublimity of character, and refinement of culture, are but substantiating facts assuring us of the power of the Christ and the truth of His claims to employ this power to vanquish death. No man is fool enough to stake

[1] The italics are ours.

[2] *"The Proofs of Christ's Resurrection from a Lawyer's Standpoint,"* p. 4.

[3] Ibid, p. 132.

[4] Ibid, p. 134.

[5] Ibid, p. 139.

his destiny on the character and claims of a liar, a cheat, or a fraud. And yet Jesus has literally millions of witnesses who testify with Paul, "I am what I am through Jesus Christ." Are these millions of witnesses fools, deceived by a liar? The world has been led to believe that liars are the children of Satan. What kind of a father is he who gives his children the authority and the power and the urge to destroy the authority and power he is trying to build up in the hearts and lives of mankind? A house divided against itself cannot but fall. No! every soul, reborn by the saving power of Jesus the Christ, is a living witness of the fact of immortality, for surely what transforms in this world, transforms so wonderfully and uniquely as does the power of Jesus, must be the very embodiment of the life which knows no exhaustion, no decay, no death, else how could this power have continued to recreate life for twenty centuries and in the heart and soul of thousands of millions?

Jesus lives! henceforth is death
But the gate of Life Immortal;
This shall calm our trembling breath
When we pass its gloomy portal;
Faith shall cry, as fails each sense:
"Lord, Thou art our confidence!"[6]

[6] *Common Service Book,* No. 512, v. 4.

LIGHT (Isaiah 60:1)

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

Jesus once said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

Followers of the Light—that is what every true believer should be called, for in their souls and in their lives is the radiance of Jesus, the Light of the world.

What kind of a Light do we follow? Matthew describes it as "great light." (4:16). Not as *a,* or even *the,* but simply *"great light,"* light, undefined, unrestricted by any article. Indeed, the Light, Jesus, cannot be defined, qualified, placed within the restricting walls of a catalog of attributes. In Luke 2:34 we read,

> Behold this child is set for the fall and rising again of many in Israel.

The word "child" is in italics, showing that it is not to be found in the original Greek text. What Simeon really said was, "Behold this one." He uses simply the demonstrative pronoun *houtos, this one.* It is as if Simeon would say, "This one—how shall I name Him!" He is *the* Light? No, He is "great light," undefinable, not to be cataloged, unique, separate and separated from all mankind.

What kind of a Light do we follow? John characterized Him as "the true Light which lighteneth every man." (1:9.) Two attributes catch our attention in this

description of Jesus the light. (1) True; (2) enlighteneth.

True: From the Greek *alethinon*, which in turn comes from *alethes*, meaning "unconcealed, open; hence, true, real, opp. to false, unreal."[1] Jesus as the Light is a reality, not a reflection of glory. He is the Sun, glorious in His own natural and native radiance, not the moon, brilliant in borrowed splendor, reflecting the glory of a greater orb.

Enlighteneth: In both original and translation the verb is in the present, indicative, active tense. His is not, then, a past and finished radiance, but one still streaming forth in all its original power and glory. Into every hidden recess of life, into every secret place of the soul, the beams of the Jesus-light pierce; pierce actively, energetically, in full power and radiance.

What kind of a light do we follow? Jesus calls Himself "The Light of the world." (John 8:12.) Jesus came into the world for no set place, nation, or time. He is *to phos tou kosmou, the Light of the Cosmos*, not of a *micro*cosmos. His light is universal for place, people, and time. Wherever there is darkness of sin, ignorance, temptation, trial to be dissipated, there Jesus shines as the Light. Whenever doubts arise, sorrows oppress, or evil rises, then Jesus is the Light. Whoever knows hours of pain, days of anguish, periods of struggle; for that one Jesus is the Light. Everywhere, at all times, for "whosoever" needs, Jesus is the Sun of righteousness, rising with healing in the wings of His light.

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[1] Robinson, *"Lex. of N. T."*

I heard the voice of Jesus say:
"I am this dark world's Light;
Look unto Me, Thy morn shall rise,
And all thy day be bright."
I looked to Jesus, and I found
In Him my Star, my Sun;
And in that Light of life I'll walk,
Till traveling days are done.[2]

(See "Cross Ref. Bible," p. 1897, for Jesus as *"Light."*)

[2] *Common Service Book,* No. 365, v. 3.

LORD (John 20:28)

And Thomas answered and said unto him, My Lord and my God.

In the New Testament three separate words occur which are translated into English by the single word, *Lord*. These three Greek words are,

(1) *Despotes*, found, for instance, in II Pet. 2:1. The similarity of this word to our English word *despot*, which is indeed derived from *despotes*, is at once noticeable. This title, *despotes*, means (1) "*a master*, as opp. a servant, the head of the family, paterfamilas,. . ."[1] (2) "as denoting supreme authority, *Lord*;. . .So of a king or emperor,. . ."[1]

Jesus may be considered, then, as one who is not a servant or slave, but one who is free; yes, more than merely free,—one who possesses "supreme authority" as "the head of a family" or as "a king or emperor," yes, even further, power as of a *despot*.

(2) *Kurios*. This is the most commonly used word in the New Testament for Jesus as Lord. It occurs no less than 691 times, principally in the four Gospels. In general usage among the ancients it means, "The possessor, owner, master, e. g., of property . . . of persons, servants, slaves, . . ."[1] When applied specifically to our Saviour it has a double significance, (1) "In reference to his abode on earth as a *master* and teacher, . . ."[1]

[1] Robinson, *"Lex. of N. T."*

(2) "as *the Supreme Lord* of the gospel dispensation, *Head* over all things to the Church. . . ." [1]

As the Kurios, Jesus is Lord, Master, Teacher, Head of the Church, as of by right of possession or ownership.

(3) *Rabboni.* This title is given to Jesus only *twice* in the entire New Testament. It is found first in the record of Mark (10:51) in connection with the healing of "blind Bartemius." It was "a title of high honour in the Jewish schools." [1] and is derived from the Hebrew, *Rabbi.* The title Rabbi "was employed in the Jewish schools under a threefold form, viz., (α) . . . *Rab, master,* as the lowest degree of honour. (β) . . . . *Rabbi,* i. e., *my master,* of higher dignity. (γ) *Rabboni* . . . . *my great master,* the most honourable of all, which was publicly given to only seven persons, all of the school of Hillel and of great eminence. . . ." [1]

Jesus as Rabboni is "my great Master," One very great among the few who are truly great. And is it not an extraordinary thing that it was reserved for a blind beggar, sitting in abject poverty and misery by the wayside, first to give this high distinction to Jesus! No, not "blind," for Christ made him to see with eyes not of flesh, but of the Spirit.

Now just a backward glance,—Jesus is Lord, the Master of all, i. e., He is the One Who is supreme among the supreme of earth and of heaven by right of ownership, knowledge, authority, and as the Head of His great family, the Holy Church, which bears His sacred and blessed name.

And then, just a few Scripture passages,—

He . . . hath put all things under his

[1] Robinson, *"Lex. of N. T."*

feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. Eph. 1 : 22, 23.

Ye are complete in him, who is the head of all principality and power. Col. 2 : 10.

Holding fast the Head, from which all the body, by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Col. 2 : 10.

(On the *"Lordship"* of Jesus, see "Cross Ref. Bible," p. 1890.)

MEDIATOR (I Tim. 2:5, 6)

For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.

In the New Testament two mediators are mentioned, one in Gal. 3:19, and the other in I Tim. 2:5, and Heb. 8:6; 9:15; 12:24. The first of these two mediators is Moses, of whom Paul writes (Gal. 3:19),

> It [the Law] was ordained through angels in the hand of a mediator.

Of the second of the two mediators the writer of *Hebrews* says,

> He is the Mediator of a better covenant (8:6).
> He is the Mediator of a new covenant. (9:15).

It is evident that there is an intentional contrast drawn in these passages between Moses the Law-Giver and Jesus the Grace-Bringer, a contrast to show what a true mediator is. In the first place a mediator is one who has something to do with legal processes. Thus Moses is called a mediator of the law, Jesus a mediator of a covenant, or testament, i. e., a will or agreement. Therefore we may conclude that as the Mediator, Jesus is acting as a legal representative. This legal capacity Paul points out in I Tim. 2:5, 6, as quoted above. Jesus as the Mediator

acts as a middleman or go-between between God and man.

> There is one Mediator between God and man, ... Christ Jesus.

But we notice one great and fundamental difference in the mediatorial office of Moses and that of Jesus. As outlined in Gal. 3:19, Moses acts as the recipient of the Law, which he in turn bears and gives to mankind. He is its custodian, its enforcer, its "interpreter" and hence Moses is but little more than "a mere medium of communication."[1]

Jesus is all of these, for He is the New Testament medium of communication between God and man, through Whom God now speaks with the voice of finality. He is also an interpreter, making plain to us the whole purpose and will of God. But He is more. His mediatorial office embraces the thought of intercession and reconciliation, for He is the Author and Embodiment, as well as the Custodian, Interpreter, and Medium of communication of the New Covenant, the Law of Love. This becomes quite evident as we read the settings of the title *Mediator,* in *I Timothy* and in *Hebrews,*—

> One mediator . . . who gave himself a ransom for all. I Tim. 2:5, 6.
>
> Christ . . . . . by his own blood he entered in once into the holy place, having obtained an eternal redemption. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of

[1] Robinson, *"Lex. of N. T."*

> the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to worship the living God? And for this cause he is the Mediator of a new covenant, that by means of death, for the redemption of the transgressions under the first covenant, the called might receive the promise of the eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. Heb. 9:11-16.
>
> And to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel. Heb. 12:24.

Again in these passages, which describe Jesus as the Mediator, a contrast is also drawn between the Old and the New Covenants. The covenant through Moses is described as "the law." Of this law it is said,

> It was added because of transgression. (Gal. 3:19).
>
> It cannot give life. (Gal. 3:2.)
>
> It was our tutor unto Christ. (Gal. 3:24.)
>
> It perfected nothing. (Heb. 7:19).

Of the New Covenant, that of Christ, we read,

> And this is the covenant that I will make with the house of Israel after

> those days, saith the Lord: I will put my laws into their mind, and write them on their heart; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest of them. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. Heb. 8: 10-13.

> And the Holy Spirit also bears us witness; for after he hath said, This is the covenant with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; he saith also, Their sins and their iniquities will I remember no more. Now, where remission of these is, there is no longer a sin offering. Heb. 10: 15-18.

So, then, we are not under the Law, but under the New Covenant of Grace. Our leader is not Moses, the lawyer, but Jesus, the Lover. The New Covenant unlike the Old is not graven on stone, but is written by the Spirit in great, life-giving principles on the fleshly tables

of our heart. No longer are we living under "a shadow of the good things to come." (Heb. 10:1). We walk, through Jesus Christ the Mediator, along "A new and living way, which he hath consecrated for us." (Heb. 10:20). And to us, therefore, comes this blessed benediction,

> Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. Heb. 13:20-21.

PASSOVER (I Cor. 5:7)

For our passover, also, even Christ, hath been sacrificed.

That we may catch something of the full depth of this designation of Christ, let us go back many centuries before the time of Paul and into a far distant land. As we cross the Mediterranean Sea and reach the shores of Africa there comes to our ears the note of a deep sorrow. It is the haunting, wailing chant of death. As we listen in awe our ears catch another note, piercing through the chant of death. This is the paean of joy. What a contrast! While one weeps in bereavement, another shouts for joy. What causes the difference? Why in one home the scene of sorrow because of death, while in another there is great rejoicing? The difference is caused by one little word,—"*passover*"—"It is the Lord's passover." Thus does God's servant describe this "passover" (Exod. 12:3-7, 12, 13),—

> In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a

> male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses. . . . . For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; . . . . . And the blood shall be to you for a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

We cannot but notice in this narrative the twofold effect of this passover of God, (1) It brought to one group death and sorrow; (2) It brought to a second group deliverance and joy. And each class was separated, one from the other, by so simple a thing,—the blood of a lamb! And that merely sprinkled on the posts and lintels of doorways.

And now Paul, under the Spirit's impulse, calls Jesus "our passover." This He truly is through His blood. As in the day of Moses the presence or absence of the paschal lamb's blood spelled weal or woe, so today the absence or presence of Jesus' blood spells woe or weal for all mankind.

Our life and our character are determined largely by

the way in which life's gateway, the heart, is guarded. As the heart is marked, so our whole being is shaped, for "out of it are the issues of life." (Prov. 4:23). If we bear on our heart the purifying, sanctifying, and keeping power of the blood of Jesus, God's Paschal Lamb, everything that enters through that gateway will be cleansed, purified, enriched, for "the blood of Jesus Christ his Son, cleanseth us from all sin." (1 John 1:7.)

By nature we dwell in the land of spiritual captivity. By nature we are under bondage to sin and corruption. Because we dwell in the midst of natural enmity toward God, because we are under the shadow of spiritual serfdom, our highest ideals, apart from the Passover of God, are but bricks without straw. And nature is a hard and cruel taskmaster. When we bring to nature our strawless bricks, we are chastized with cruel lashes. If God, in His mercy, did not provide the way of escape, we would know no other passover than that of judgment, with its consequent misery, sorrow, and death.

But thanks be to God, our Passover of joy and gladness has been provided and sacrificed for us, even Jesus, the Lamb of God, Who beareth away in His own precious sacrifice our every sin.

Thou our Paschal Lamb indeed,
Christ, Thy ransomed people feed;
Take our sins and guilt away,
That we all may sing for aye:
Alleluia![1]

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[1] *Common Service Book*, No. 114, v. 6.

Turning again to the account of the first passover in *Exodus* twelve, we are forcibly struck by three verses, 8, 11, and 14.

> And ye shall eat the flesh in that night . . . and unleavened bread; and with bitter herbs they shall eat it. V. 8.

Does not this strikingly foreshadow the Blessed Sacrament of the Holy Communion? How forcibly it prepares for the very words of Jesus, "Take eat: this is my body." (Matt. 26:26). And also, "This is my blood of the new covenant." (Matt. 26:28). This verse also recalls to us that our Passover cannot benefit us unless there is in the heart repentance for sins committed; we must eat and drink "with bitter herbs" of sorrow, godly sorrow, not unto despair, but unto the forsaking of our evil ways.

The eleventh verse reminds us of the words of Peter, who tells us (I Pet. 2:11) that we are "strangers and pilgrims," and also of those in *Hebrews* (13:11) where we are told that "here we have no abiding city, but we seek the coming one," even the New Jerusalem, which shall descend from heaven in God's glorious day.

And again the fourteenth verse,

> And this shall be unto you for a memorial and ye shall keep it a feast of the Lord throughout your generations,

leads us, as a great highway, to the words of Jesus, "This do in remembrance of me." (Luke 22:19). Our faith is only too often weak, our efforts circumscribed, because we partake so infrequently of "the Lord's Passover" in the Sacrament. If the frequency of our coming

to the Lord's Table is indicative of our remembrance of Him, how poor must be our memory of His sacrifice for us that we might live and not die the eternal death. The words of Luther in the Preface to his Small Catechism are worth recalling,—"It is to be feared that he who does not desire to receive the Lord's Supper at least three, or four, times during the year, despises the Sacrament, and is no Christian. So, too, he is no Christian who neither believes nor obeys the Gospel; for Christ did not say 'Omit, or despise this,' but, 'This do ye, as oft as ye drink it,' etc. He commands that this should be done and by no means be neglected and despised. He says 'This do.'

"Now he who does not highly value the Sacrament, shows thereby that he has no sin, no flesh, no devil, no world, no death, no danger, no hell; that is to say, he does not believe that such evils exist, although he may be deeply immersed in them, and completely belong to the devil. On the other hand, he needs no grace, no life, no paradise, no heaven, no Christ, no God, no good thing. For if he believed that he was involved in such evils, and that he was in need of such blessings he would not refrain from receiving the Sacrament, wherein aid is offered against such evils, and, again, such blessings are bestowed. It will not be necessary to compel him by the force of any law to approach the Lord's Table; he will hasten to it of his own accord, will compel himself to come, and indeed urge you [the pastor] to administer the Sacrament to him."

"For our passover, also, even Christ, hath been sacrificed."

Behold the Lamb of God!
O Thou for sinners slain
Let it not be in vain
That Thou hast died.
Thee for my Saviour let me take,
My only refuge let me make
Thy pierced side!

Behold the Lamb of God!
Into the sacred flood
Of Thy most precious Blood
My soul I cast;
Wash me and make me clean within,
And keep me pure from every sin,
Till all be past.

Behold the Lamb of God!
All hail, incarnate Word!
Thou everlasting Lord,
Saviour most blest!
Fill us with love that never faints,
Grant us, with all Thy blessed saints,
Eternal rest.

Behold the Lamb of God!
Worthy is He alone
To sit upon the throne
Of God above,
One with the Ancient of all days,
One with the Comforter in praise,
All Light, all Love![2]

[2] *Common Service Book,* No. 102.

PRINCE (Acts 5:31)

Him hath God exalted by his right hand to be a Prince.

The princely state of Jesus is of a double character, (1) with respect to His natural or human ancestry; (2) with respect to His supernatural nature and divine mission.

(1) *With respect to His natural or human ancestry:*

The gospel of Matthew begins thus,—

> The book of the genealogy of Jesus Christ, the son of David, . . . Matt. 1:1.

In the gospel of Luke (1:32), the angel Gabriel says to Mary,

> The Lord God will give unto him the throne of his father David.

Paul, in his epistle to the Romans (1:3), describes Jesus thus,—

> His Son, who was born of the seed of David according to the flesh.

The mother of this Prince of the House of David was Mary, whose name in Hebrew is *Miriam*, meaning *bitterness*, a bitterness growing out of rebellion. How truly does His mother's name characterize the human side of Jesus princely state. It was filled with bitterness because of the rebellion of His people, as the old prophet lamentingly wrote (Isaiah 53:8),

> For the transgression of my people he was stricken.

From the humiliating birth in the stable of Bethlehem to the ignominious death on the cross, His entire life re-

flects the bitterness in the hearts of those who rebel against God. No "boast of heraldry" no "pomp of power," mark out Jesus as a Prince according to the flesh. The handmaiden of the Lord was His mother; the manger in cattle stall, His cradle; the carpenter's bench, His throne; and a criminal's death, His end. But there is another side to the princely nature of Jesus, that

(2) *With respect to His supernatural nature and divine mission:*

He was not only the son of Mary, a princess of the house of David; He was also the Son of God, the Most High Sovereign of the universe. In the Annunciation message, Mary heard these words (Luke 1:32, 35),

> And he shall be great, and shall be called the Son of the Highest: . . . . The Holy Spirit shall come upon thee and the power of the Highest shall overshadow thee: therefore also that holy One that shall be born of thee shall be called the Son of God.

His is the right to be called the Prince in the highest and most exalted sense. He is "the Son of the Highest," "the Son of God," the Ruler of the universe, the great Monarch of heaven and earth. We recognize and acknowledge this supernatural right of His to be called "Prince" when we sing,

> Heaven's arches rang when the angels sang,
> Proclaiming Thy royal degree,[1]

and again,

> Joy fills our inmost hearts today,
> The Royal Child is born.[1]

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[1] *Common Service Book,* No. 421, v. 2; No. 534, v. 1.

And what a contrast is there between the bitterness of His human, royal blood and the glory of His divine royalty. True, for a few years He veiled His divine royalty and power, except for those startling evidences, which He showed from time to time through His miracles on the Mount of Transfiguration and on the Mount of Ascension, to Paul on the road of Damascus, and to John on the island of Patmos before the Church had grown to such an extent that all must bow to His claims.

But what a revelation of His princely character we find in His ministry. He came to die the death, that through His agony, the bloodshed, and the darkness of the tomb He might give to all the world (Isaiah 61:3),

> Beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

If Jesus were not by nature human and divine, the Son of God, the Prince, manhood would feel compelled to defy Him and to glorify Him because of what He did to give to the world so noble a pattern of the love and mercy of God.

Of what is Jesus the Prince? Scripture says of two very precious experiences of the human soul,—Peace and Life.

> But ye denied the Holy and Righteous One, and killed the Prince of Life. Acts 3:14, 15.
>
> For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: . . . and his name shall be called . . . . The Prince of Peace. Isaiah 9:6.

Life and Peace; Peace and Life; one and inseparable; interwoven in the intricate fabric of the soul's intensest longings. There is no peace to the wicked, because he has only a name that he lives, not having been born again from above. There is that peace which passeth all understanding to every one who is a new creature in Christ Jesus, Who came that we might have life, and that more abundantly. And only when the storm-tossed heart looks unto Jesus and lives will it know that abundance of peace which grows out of the abundance of Life, Jesus, the Prince of Life and of Peace.

Peace, perfect peace, in this dark world of sin?
The Blood of Jesus whispers peace within.

Peace, perfect peace, by thronging duties pressed?
To do the will of Jesus, this is rest.

Peace, perfect peace, with sorrows surging round?
On Jesus' bosom nought but calm is found.

Peace, perfect peace, with loved ones far away?
In Jesus' keeping we are safe and they.

Peace, perfect peace, our future all unknown?
Jesus we know, and He is on the throne.

Peace, perfect peace, death shadowing us and ours?
Jesus has vanquished death and all its powers.

It is enough: earth's struggles soon shall cease,
And Jesus call us to heaven's perfect peace.[2]

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[2] *Common Service Book,* No. 413.

PROPHET (Deut. 18:15; John 6:14)

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken.

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

We have already studied two aspects of the threefold office of Jesus under the title *"King"*[1] and *"High Priest."*[2] The title *"Prophet,"* brings to us a third facet of His ministry and mission. We notice, as in the two other phases of His life, that His prophetical mission is limited to His relationship to God and to His people. He was raised up to be a prophet of God, and He came from among His own people to minister to His own people. His prophetical office, then, is not one He assumed without divine commission, nor is it apart from divine direction, nor separated from the hopes, fears, and needs of human hearts.

In Scripture four different words are used for the word "Prophet." Three of these are found in the Old Testament,—*chozch, nabi, nataph.* The fourth is found in the New Testament, *prophetes.*

1. *Chozch:* Is derived from the verb *chazah,* which

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[1] See above, page 71.

[2] See above, page 57.

means "to behold, to see in the mind."[3] Hence *chozeh* is best rendered by our word *seer.*

2. *Nabi*: From the Hebrew *naba,* meaning "to rush forth, to gush forth, to press forth, words (either by the impulse of the mind, or by inspiration)."[3] Certain forms of the verb have a purely technical meaning,—"to speak from inspiration; . . . to prophecy something. . . ."[3]

3. *Nataph:* Is really a verb, used as a noun, and means originally, "to drop, to drip, to flow, to flow down"[3] and in one form of the verb, "to cause to drop down . . . . . to cause to stream down . . ."[3] and so, by figure of speech, "to cause the speech to flow, to prophecy."[3]

4. *Prophetes:* In the classics of Greece, *"a prophet, a foreteller* of future events; . . . . . likewise *an interpreter* of the gods . . . . . one who explains the obscure oracles . . . ."[4] In the Scripture (both the Septuagint and the New Testament), a *prophetes* is "one who speaks from divine influence, under inspiration, whether as foretelling future events, or as exhorting, reproving, threatening individuals or nations, i. e., as the ambassador of God, and the interpreter of his will to men . . . . the prophet spoke not his own thoughts, but what he received from God, retaining however his own consciousness and self-possession."[4]

Now keeping these main thoughts in mind, we shall look for a few moments at a few passages of Scripture, passages illustrating these definitions as applied to Jesus.

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[3] Bresslau, *"Hebrew and English Dictionary."*
[4] Robinson, *"Lex. of N. T."*

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings . . . . ; he hath sent me to bind up the broken hearted, to proclaim . . . . to appoint, ... Isaiah 61:1-3 (Passim).

And there was delivered unto him the roll of the prophet Isaiah. And when he had opened the roll, he found the place where it was written, The Spirit of the Lord is upon me, [etc.] . . . . And he folded the roll, and he gave it again to the attendant, and sat down. . . . And he began to say unto them, This day is this scripture fulfilled in your ears. Luke 4:17-21 (Passim).

Jesus answered them, and said, My doctrine is not mine, but his that sent me. John 7:16.

I have not spoken of myself; but the Father who sent me, he gave me commandment, what I should say, and what I should speak. John 12:49.

The word which ye hear is not mine, but the Father's who sent me. John 14:24.

It is the spirit that giveth life; the flesh profiteth nothing: the words that I

speak unto you, they are spirit, and they are life. John 6:83.

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. John 6:68.

The true light was he who, coming into the world enlighteneth every man. John 1:9.

No one hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him. John 1:18.

Christ, in whom are hid all the treasures of wisdom and knowledge. Col. 2:3, 4.

We are now ready to define Jesus' prophetic office—"The prophetic office is the function of Christ the God-man, by which, according to the purpose of the most holy Trinity, He fully revealed to us the divine will concerning the redemption and salvation of men, with the earnest intention that all the world should come to the knowledge of the heavenly truth." [5]

(For a complete list of passages referring to Jesus as *"Prophet,"* see "Cross Ref. Bible," p. 1897.)

[5] Schmid, *"Doct. Theo. of the Evan. Luth. Ch.,"* p. 340.

RABBI (John 1:38)

They said unto him, Rabbi.

There must have been in the personality of Jesus some wonderful, persuasive power that so many of His day addressed Him by the title *Rabbi,* which was generally reserved for those who were in some way officially connected with the ecclesiastical forces governing the religious life of the children of Israel. So far as we know, Jesus never attended any of the rabbinical schools of His day. Indeed, this seems to be distinctly stated in John 7:15,—

> How knoweth this man letters, having never learned?

Jesus could never boast, as did Paul (Acts 22:3),

> I am a Jew . . . brought up . . . at the feet of Gamaliel, and instructed according to the strict manner of the law of the fathers.

Yet the Carpenter of Nazareth, unlettered, unlearned, was called, in common with the religious leaders of His time, *Rabbi,* Master of men's faith and spiritual life.

That we may appreciate what the giving of this title to Jesus really means, let us see just what the word implies. It was "a title of respect given by the Jews to

their doctors and teachers. . . . ."[1] There were, it seems, three grades or degrees of importance included under the general title *Rabbi.* "(*α*) . . . *Rab, Master,* as the lowest degree of honour. (*β*) . . . *Rabbi, . . . My Master,* of higher dignity. (*γ*) . . . *Rabboni, . . . my great Master,* the most honourable of all, which was publicly given to only seven persons, all of the school of Hillel and of great eminence. . . ."[2]

The first of these degree—*Rab*—seems never to have been applied to Jesus. He was called *Rabbi* many, many times, and twice (Mark 10:51 and John 20:16) He is given that title or pre-eminence, *Rabboni,* thus classing Jesus with the seven greatest religious leaders of His age.

What a commentary this is on the spirit of this age of ours when so much stress is being laid on the achievements of the mind. Power, leadership, true mastery of life, rise not from intellectual and cultural power or attainments, but from the Spirit which is within us. Saul of Tarsus, the student of Gamaliel, as he himself confesses (Acts 22:4), could do nothing better than persecute those of "this Way unto death." But Paul, the slave of Jesus Christ, gave to the world fourteen letters, the messages of which have given hope, courage, faith to myriads of struggling souls for almost twenty centuries.

Jesus is the Rabbi, yes, the Rabboni of mankind because in Him dwells the fullness of the Spirit of Truth. His gentleness makes us great; His glory makes us humble; His mercy elevates our souls; His majesty bows us in the dust; His word enlightens our way; His will yokes our

[1] Smith, *"Dict. of Bible"* (Hackett-Abbot Edit.).
[2] Robinson, *"Lex. of N. T."*

stubborn necks. And how significant it is, that in that hour of death, when human power, carnal, intellectual, cultured, was so helpless, Mary should be impelled, yes, *compelled* to exclaim, "Rabboni!"

"*Rabboni, my great Master,*" lead me in the way of a simple, childlike faith, that I may have that fulness of Truth, which shall make me free from dominion to the world, the flesh, and the devil!

(For a complete list of passages designating Jesus as "*Rabbi,*" see "Cross Ref. Bible," p. 1897.)

RANSOM (I Tim. 2:5, 6)

The man Christ Jesus; who gave himself a ransom for all.

Let us resort once again to a little "word study" that we may be able to sense the hidden meaning of this word, *ransom.* When we "search the scripture" (a good habit, which Jesus Himself earnestly recommends), we find four words translated by our one English word, *ransom.* Two of these are in the Old Testament, two in the New. The two Old Testament words are *kopher* and *pidyon;* the New Testament, *antilutron* and *lutron. Kopher* means *"to cover."*[1] *Pidyon, "freedom."*[1] *Lutron is "a price." Antilutron, "a corresponding price."*

To Cover: David once wrote (Ps. 32:1),

> Blessed is he whose transgression is forgiven, whose sin is covered.

And again he said (Psalm 85:2),

> Thou hast forgiven the iniquity of thy people, thou hast covered all their sin.

David, in spirit, saw first the universal, human weakness, caused by sin, then expressed the universal need of all humanity for forgiveness and a covering of our shame, and then realized the fulfillment in an unassailable faith in the mercy and grace of God. "Thou hast forgiven." "Thou hast covered." This covering Isaiah speaks of in his prophecy (61:10),

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[1] Young, *"Analy. Con. of the Bible,"* Amer. Edit.

> I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels.

And to this act of God Jesus distinctly alludes in the *Parable of the Wedding Feast*, Matthew 22: 11-13.

Freedom: We like to boast of our freedom, freedom not only in the political sense, but also in the moral and spiritual senses. Are we free? The Spirit testifies otherwise,—

> The children are . . . through fear of death all their lifetime subject to bondage. Heb. 2: 14, 15 (Passim).
> We . . . . were in bondage under the principles of the world. Gal. 4: 3.
> While they promise them liberty, they themselves are slaves of corruption: for by whom a man is overcome, by him is he also brought into slavery. II Pet. 2: 19.

But while we are by nature in bondage to sin, death, and corruption, it is also true that mankind is ever seeking and struggling to be free. How wonderfully Paul expresses this universal search when he exclaims (Rom. 7: 24),

> O wretched man that I am! who shall deliver me out of this body of death?

Ah, yes! who shall *cover* us "with the garments of salvation" and "with the robe of righteousness" that we may be *free,* delivered "out of this body of death"? The only way out of the sin-maze is by the way of the

Price—the corresponding price: and this price is Jesus, through His precious blood. As Paul says (I Cor. 6:20),

> Ye were bought with a price

and again (I Cor. 7:23),

> Ye are bought with a price.

This price, Peter thus describes (I Pet. 1:18, 19),

> Ye know that ye were redeemed, not with corruptible things, as silver and gold, ... but with the precious blood of Christ, as of a lamb without blemish and without spot.

No wonder that in the face of such a price Paul was constrained to break forth

> I thank God through Jesus Christ, our Lord. Rom. 7:25.

Hear the Master's gentle admonition and kindly warning,—

> Verily, verily, I say unto you, whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever. John 8:34, 35.

> The Son of man came . . . . to give his life a ransom for many. Matt. 20:28.

> If the Son therefore shall make you free, ye shall be free indeed. John 8:36.

RESURRECTION (John 11:25, 26)

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.

For a long time I was puzzled over the answer which Martha gave to Jesus in reply to His question, "Believeth thou this?" I used to ask myself, "Why didn't Martha say, 'Yes, Lord: I believe this.'" Then one day this thought flashed across my mind,—"Martha was right! What we need is *not a belief in the resurrection as a fact, but a re-orientation of our whole life about Jesus* as the Christ, the Son of God."

We are constantly seeking assurances of the resurrection as a fact still to be experienced. We may be able to say with Martha, "I know that he shall rise again in the resurrection at the last day." But, still, we find as did Martha, that there continues to lurk deep down in our inmost soul a bitter, almost rebellious spirit and a resentful sorrow. And we will be apt to utter her half rebuke to Jesus, "Lord, if thou hadst been here, my brother had not died."

It is not until we get away from the resurrection as an event in our life, an event which is still to be experienced in the future, and center it as an accomplished fact in Jesus that our hearts can really rise above every impulse to rebellion and have that surety of peace, which passeth all understanding. The surety of our immortality is not

a resurrection on and a living after a certain time we call "the last day." The guarantee of our immortality is in and through Him, "Who is The Resurrection and The Life." And this Jesus is, not because He is the firstborn from among the dead, but because He is "the Christ, the Son of God, who should come into the world."

"Soul o' mine! believest thou this?"

It was a strange and dreadful strife,
When Life and death contended;
The victory remained with Life,
The reign of death was ended;
Stripped of power, no more he reigns;
An empty form alone remains;
His sting is lost for ever!
Alleluia![1]

[1] *Common Service Book,* No. 110, v. 2.

ROCK (I Cor. 10:4)

They drank of the spiritual Rock that followed them: and that Rock was Christ.

We turn back the leaves of the Sacred Book to the seventeenth chapter of *Exodus* and read there the historical incident in the life of Israel to which Paul refers in I Cor. 10:4. We notice that "all the congregation of Israel" were journeying "from the wilderness of Sin" and had reached Rephidim, a fertile spot between the wilderness of Sin and the wilderness of Sinai. Because of the well-known fertility of this spot, Israel might well expect to find water there with which to quench their thirst after a trying journey through the wilderness of Sin. But—"there was no water for the people to drink." And how perfectly natural the result,—"the people quarreled with Moses . . . . and the people murmured against Moses," and then threatened to stone him. Then, in answer to Moses' inquiry, God directed him to smite a "rock in Horeb" where God Himself would take His place, and from this smitten rock flowed water, that the rebellious, murmuring children drank.

This rock and this water were not, as the children of Israel thought, simply material rock and material water. The water came, not because Moses smote the rock, but because God was "there upon the rock in Horeb." When, then, Moses struck the rock, He struck God, and the satisfying floods came not from the riven rock, but from the wounded God. Thus Paul says they "did all drink

that same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

Jesus alludes to this incident and connects it directly with Himself when He said

> If any man thirst, let him come unto me and drink. John 7:37.

And again,

> Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a fountain of water springing up into everlasting life. John 4:14.

And once again,

> And let him that is athirst come. And whosoever will, let him take of the water of life freely. Rev. 22:17.

A few thoughts arise as we contemplate the comparison Paul made between Christ and Horeb's rock. We find about Horeb's rock a murmuring and resentful people. We notice they are so because their hopes and expectations have been blasted. They rise against their leader, God's chosen servant. We find their real need can be satisfied only through a wounding of what is the source of this satisfaction. And then we cannot but see the sad challenge of God's servant, "Is the Lord among us, or not?"

As was Israel in Moses' time, so was Israel in Christ's own day, and so are we today. We, too, are journeying, journeying through a wilderness filled with many hard paths and dry places. Often we come to spots where it would seem we have a perfect right to expect a blessing from God only to find the oasis dry and barren of all

cheer. What do we do? We turn not to our own sins, which dry up the oases along life's roadway, but we turn against those whom God has given us to guide us through life—the ministry is blamed, the people themselves being, of course, quite blameless. And how little do we stop to think that behind the ministry is the ministry's Overseer, Jesus, and that when we strike at the servant we are in reality striking at the Lord. So we smite, not the servant, but the servant's Christ. And O! the astonishing result—satisfaction and healing, not judgment and death! Where sin abounds, there grace the more abounds. By His stripes we are healed. But though we are blessed in spite of our rebellious murmuring, we cannot but hear that sad, gentle lament of the Holy Spirit, "Is the Lord among us, or not?" Ah, the utter needlessness of the blood of Jesus! What a sad commentary on the hardness of men's hearts!

(See also Isaiah 8:14 and I Pet. 2:8.)

SAVIOUR (Luke 2:11)

For unto you is born this day in the city of David, a Saviour, who is Christ the Lord.

The human heart has two primary yearnings, *ease* and *safety*. This ease is not necessarily idleness or that lack of effort which comes from a surfeit of material good. It is rather the sense of rest and restful relaxation which come when some pressing burden, some gnawing anxiety, some dark danger have been taken away from our heart and life. And the safety the heart yearns for is not essentially the taking away of all strife and the wiping out of every danger, but rather the consciousness that, when the strife and danger are come, power will be given to us to rise above the triumph over the strife and danger, with the assurance of a victorious peace at the end of the struggle.

And this is just what Jesus does for us as our Saviour —He saves us because He eases our burdens and gives the victory. So Peter writes (I Pet. 5:7),

> Casting all your care upon him; for he careth for you.

As the embodiment of love, our Saviour becomes the great Burden Bearer, the One Who carries every human ill. Since His heart can be touched with the feeling of our every infirmity, His is the true sympathy that elevates and ennobles, while it soothes and serves the aching, burdened, threatened soul.

Then, again, He gives us that assurance of safety we so long for. It is not God's good pleasure or His gracious purpose to remove every burden or take away every struggle. Character, Christian fortitude, is created not by depriving us of the blessed privileges and glorious opportunities afforded by spiritual struggles. We are shaped on the lathe of life as all things work together for good to the believer. The whirling of the lathe, the molding of the potter are not pleasant, but through all the shaping process runs the goodness of the Father in the gift of the Saviour, Who preserves us in danger, safeguards us in strife, until, by His Spirit, we come forth glorified, vessels fit for the Master's use. Thus Peter assures us (I Pet. 5:10),

> But the God of all grace, who hath called us into his eternal glory in Christ, after ye have suffered a little while, himself shall make you perfect, establish, strengthen, settle you.

A Saviour, Who is Christ the Lord! Therefore do we shout aloud unto God our heavenly Father

> To him be glory and dominion for ever and ever. (I Pet. 5:11).

Saviour, more than life to me,
I am clinging, clinging close to Thee;
Let Thy precious blood applied,
Keep me ever, ever near Thy side.

Through this changing world below,
Lead me gently, gently as I go;
Trusting Thee, I cannot stray,
I can never, never lose my way.

Let me love Thee more and more,
Till this fleeting, fleeting life is o'er;
Till my soul is lost in love,
In a brighter, brighter world above.[1]

[1] *Methodist Hymnal.*

SERVANT (Isaiah 53:11)

By his knowledge shall my righteous servant justify many.

It was entirely in harmony both with the divine plan of salvation and with the blessed character of our Master that He should come to us neither in the fulness of His eternal glory nor in the majesty of His unveiled divinity, for no man can see God as He is and live. True servant and child of God as Moses was, chosen leader and intermediary between God and man, even he, when he desired to look upon the face of God was told (Exod. 33:21-23),

> Thou canst not see my face: for there shall no man see me, and live. . . . Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back: but my face shall not be seen.

Here is a wonderful paradox—No man can see God, and live. Yet man's heart is constantly crying out with Moses of old, "I beseech thee, show me thy glory." The sinfulness of man makes sight of God impossible. Yet this very sinfulness demands the presence of God that man may rise above sin and live in righteousness. How

could God Almighty be just with sin and yet merciful with the sinner? Only through the righteous Servant, Jesus the Christ.

> No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him. John 1:18.

Greatness does not always reside in enthroned power, nor influence in aloofness from human problems. He is truly great and truly influential who walks among men studying their problems, learning from their struggles, at first hand, and building upon this personal contact and experience an intimate individual and personal knowledge of human needs. He who so lives his life, as a man among men, tasting of human woe and experiencing human weal, he is the one whose life can be made to count for good in this world.

Thus it was with Jesus Christ. He

> Who, being in the form of God, did not reckon his equality with God a thing to cling to; . . . . emptied himself, taking the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Phil. 2:6-8.

Veiling His majestic Godhead, He took upon Himself "the form of a servant," literally, "of a bondman" or "slave," and as the Bondman of Life and Love, He gave to us the greatest example of love, for

> Greater love hath no man than this, that a man lay down his life for his friends. John 15:13.

He was not the hireling, who fled when the wolf and the thief came; He was the righteous Servant, Who laid down His life on the altar of self-sacrificial service that His fellow-servants and friends among the redeemed of God might have life and that more abundantly.

And so, in the form of the Servant, we see the figure of the Father, Who is in heaven. Through the veil of humiliation, we catch startling glimpses of the glory of the Divine. Beyond the fashion of the Man we see the fact of the Divine Presence. And our hearts are satisfied.

> And the Word became flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. John 1:14.

(See also Isaiah 42:1; 49:36; 52:13; Acts 3:13, 26; 4:27, 30.)

SHEPHERD (John 10:11; Heb. 13:20)

I am the good shepherd.

Our Lord Jesus, that great Shepherd of the sheep.

What practical value has this way of naming Jesus to the soul?

1. *It gives to us a sense of the extremes of privation and self-denial He was willing to undergo in order that we might be cared for.* In the early history of Israel "The occupation of tending the flocks was undertaken . . . . by the sons of wealthy chiefs. . . ."[1] But, "after the Egyptian captivity, as the increase of agriculture involved the decrease of the pasturages . . . . the shepherd became one out of many classes of the laboring population."[1] And with the process of time, "the presence of the shepherd's tent [was regarded] as a token of desolation."[1] Jesus, the Son of the Almighty, deprived and denied Himself, thus to care for us!

2. *It symbolizes for us the utter silliness and weakness of human nature.* The story is told of a school teacher who gave her city class this problem—"A farmer had twenty-five sheep in his meadow. Fifteen jumped over the fence. How many were left?" Only one child answered correctly, a country lad, recently come to the city, and his answer was, "None." One sheep of God, Adam, leaped the fence of innocence that he might graze in forbidden pastures. Since then all humanity, as only sheep

[1] Smith, *"Dict. of the Bible,"* under *"Shepherd."*

will do, has heedlessly imitated and followed Adam's foolish example.

> All we like sheep have gone astray.
> Isaiah 53:6.

This is only too true. The Psalmist laments, saying (Psalm 119:76),

> I have gone astray like a lost sheep.

And this is the confession of every sincere soul today, who sees in Jesus the Great Shepherd of souls.

3. *It gives us a picture of the courage of the Master.* The shepherd's life was no sinecure. It was filled with hardship and danger. A glimpse of this side of the shepherd's life is given us in Christ's own words in John 10:10-13. Against wild beast and wilder man, the shepherd had but the simplest of weapons, the sling and the staff, even as Jesus had no other weapon than that simple sacrifice on Calvary. Yet how graciously effective that simple sacrificial weapon has proven. Mightier than any sword, even as David's little sling was mightier than all Saul's army or armor, overcoming the modern Philistines of the soul. He, Who could have summoned the myriads of the heavenly hosts to fight for Him, courageously faced the cross that He might interpose His blood between the malice of mankind and the wrath of God.

4. *It symbolizes for us both the gracious labor and the intimacy of God for and with His people.* In the message God gave to His ancient people through Ezekiel (~~10:11~~ 34:11ff-16) He said,

> Behold, I even I, will both search for my sheep, and seek them out. As a shepherd seeketh out his flock in the

> day he is among his sheep that are scattered; so will I seek out my sheep, and I will deliver them out of all places where they have been scattered in the cloudy and dark day . . . . and will bring them into their own land, and feed them upon the mountains of Israel by the rivers, ... I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: . . . . I will feed my flock, and I will cause them to lie down, ... I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: . . .

In Isaiah's message from God to Israel, there is an added thought (Isaiah 40:11),

> He shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young.

We know how Jesus applied this Old Testament picture of grace to Himself as the Good Shepherd of God's spiritual Israel; we know how He took the "lambs" in His arms, put His hands upon them and blessed them; we know how gently He lead the rich young ruler and how sorrowful His heart was that he could not make that supreme sacrifice. In John 10, in Matthew 18 and Luke 15 we see the Good Shepherd seeking and serving His sheep. And in His final message to the Church

through Peter (John 21:15-18). Jesus left a great obligation, an abiding reminder of His own deep consciousness that He must ever shepherd His sheep, whom He knows by name, and counts each day, one by one, that none be lost.

Saviour, like a shepherd lead us,
Much we need Thy tend'rest care;
In Thy pleasant pastures feed us,
For our use Thy folds prepare.
Blessed Jesus,
Thou hast bought us: Thine we are.

We are Thine: do Thou befriend us,
Be the Guardian of our way;
Keep Thy flock, from sin defend us,
Seek us when we go astray;
Blessed Jesus,
Hear us children when we pray.

Thou hast promised to receive us,
Poor and sinful though we be;
Thou hast mercy to relieve us,
Grace to cleanse, and power to free.
Blessed Jesus,
Early let us turn to Thee.

Early let us seek Thy favor,
Early let us do Thy will;
Blessed Lord and only Saviour,
With Thy love our bosoms fill.
Blessed Jesus,
Thou hast loved us, love us still.[2]

(See "Cross Ref. Bible," p. 1898, for complete list of the *"Shepherd"* passages.)

[2] *Common Service Book,* No. 565.

TRUTH (John 14:6)

Jesus saith unto him, I am . . . . . the truth.

When Jesus stood before Pilate, the Roman governor asked Him this question, "What is truth?" In reality, this is not Pilate's own personal question. It is a statement of one of the world's greatest problems. It is, therefore, every human heart which speaks through the lips of Pilate when he said, "What is truth?"

But while Pilate was expressing for everyone a primary question of life, his manner of phrasing this question is not the happiest, and clearly shows the secret why so few find an answer to this universal question. The choice of the word Pilate used for *truth,* i. e., *aletheian,* shows that even he could appreciate and could see that there is a constant conflict in the human heart between partial and so-called truth on the one hand and absolute truth on the other, for the Greek word means that kind of truth which is by its very nature opposed "to what is false, unreal."[1]

The weakness in Pilate's question is the weakness of every questioning heart—it lies in trying to find *truth* in "a verified fact"[2] rather than in "the true being."[2] Everyone is seeking truth rather than The Truth. And how frequently Jesus came face to face with this fact

[1] Robinson, *"Lex. of N. T."*
[2] Webster.

during the course of His earthly ministry. He was constantly confronted with such challenges as these,—

> By what authority doest thou these things? Matt. 21:23.
> Master, we would see a sign from thee. Matt. 12:36.
> What sign showest thou unto us, seeing thou doest these things. John 2:18.

To one and all of these challenges Jesus gave but one answer (John 4:48),

> Except ye see signs and wonders, ye will not believe.

Ah, yes! Deep, yet how sad is Jesus' penetration of the human heart. We seek "signs," "wonders" — we search for *"What* is truth?" when in reality we should be asking, *"Who* is truth?" and seeking not "signs and wonders," but Him, Who is the embodiment of "verified fact"—the true Being.

The human heart, in its approach to Christ, travels the wrong path. It dupes itself into believing that in saying, "What is truth?" it is really seeking to find The Truth. Not so—this is but a skillful, but none-the-less sinful, evasion of the Christ. We claim we are seeking *evidence* to establish our faith in Christ. In reality, we are trying to escape the unescapable Christ. We are not seeking evidence, we are evading Truth. *"What* is truth?" No, God forbid! *"Who* is the Truth?" "I am the Truth."

And now notice where Jesus placed this word *truth.* It is *between* the words *way* and *life.* Happy the soul that sees in Jesus not simply truthfulness or even constant fidelity to truth. Happy the soul that finds Him

to be The Truth, for that soul, and only that soul, knows and has the only bridge linking our earthly way, across the chasm of death, into the fulness of life in God's eternal kingdom.

Thou art the Way, the Truth, the Life;
Grant us that Way to know,
That Truth to keep, that Life to win,
Whose joys eternal flow.[3]

[3] *Common Service Book,* No. 368, v. 4.

WAY (John 14:6)

Jesus said unto him, I am the way.

In connection with this verse let us recall a few passages of Scripture in which the word *way* is found.—

> And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; . . . the wayfaring men, though fools, shall not err therein . . . . . the redeemed of the Lord shall walk there. Isaiah 35:8, 9 (Passim).

> Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh. Heb. 10:19, 20.

> And Saul, ... went unto the high priest, and desired of him letters of Damascus to the synagogues, that if he found any that were of the Way, he might bring them bound to Jerusalem. Acts 9:1, 2.

> And I persecuted this Way unto the death. Acts 22:4.

In the quotation from *Isaiah,* the word translated by our English *way* means primarily "a trodden path."[1] The New Testament word, used by Jesus, in the Epistle to the Hebrews, and by Paul, is *podos,* which has a fourfold meaning, *"Way, road, journey, custom, . . ."*[1]

Jesus, as the Way, is the trodden path of the saved soul; the road along the Christian journeys; the custom, or fixed habit of his life and character. *As the trodden path,* it is quite evident that Jesus shows us not a way which we as pioneers must search out and blaze, but rather a way so definitely fixed and so surely marked that even though we are ever so foolish we cannot go astray and every wayfaring soul can readily see it and follow it.

Jesus the Way, *as a road,* teaches us there is room enough for all who would follow Him. It can never be said of the Divine Way, "there was not room." It takes human ways to crowd out other souls, and human hearts to shut out Jesus. The Jesus' Way is for "whosoever will."

Jesus the Way, *as a journey,* reminds us that we have here no aiding city; that we are strangers and pilgrims on earth; that we seek a nobler abode, whose maker and builder is God.

Jesus the Way, *as the custom,* is a gentle, yet firm admonition to us that what He is we must also become. The Way is the Way of Holiness; "the unclean shall not pass over it, ... but the redeemed shall walk there." There is to be in our character and in our daily life the sweet incense of holiness unto the Lord.

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[1] Young, *"Analy. Concord."*

And, since Jesus is our Way, "No lion shall be there, nor any ravenous beast . . . . it shall not be found there; . . . . . ." and so we need not fear the modern Sauls who threaten us. We know that so long as we are hidden in Christ; so long as we are living by His blood; no Saul can overcome us. Ours is the promise

> And the ransomed of the Lord shall return, and come to Zion with songs; and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

AND THOU SHALT CALL HIS NAME JESUS: FOR HE SHALL SAVE HIS PEOPLE FROM THEIR SINS.

Lord Jesus, save us! Amen.

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